PALÆOGRAPHIA SACRA.

OR

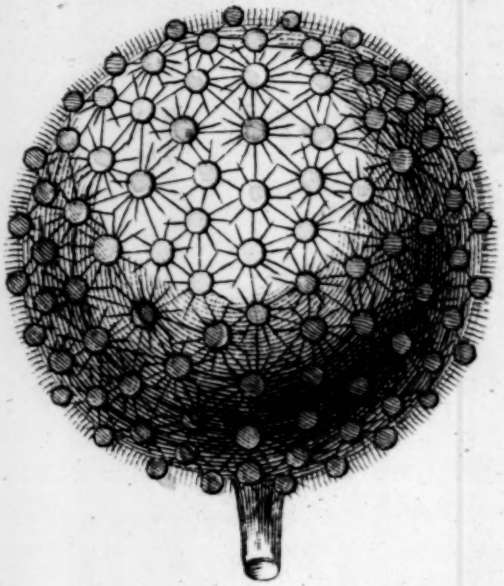
DISCOURSES

ON

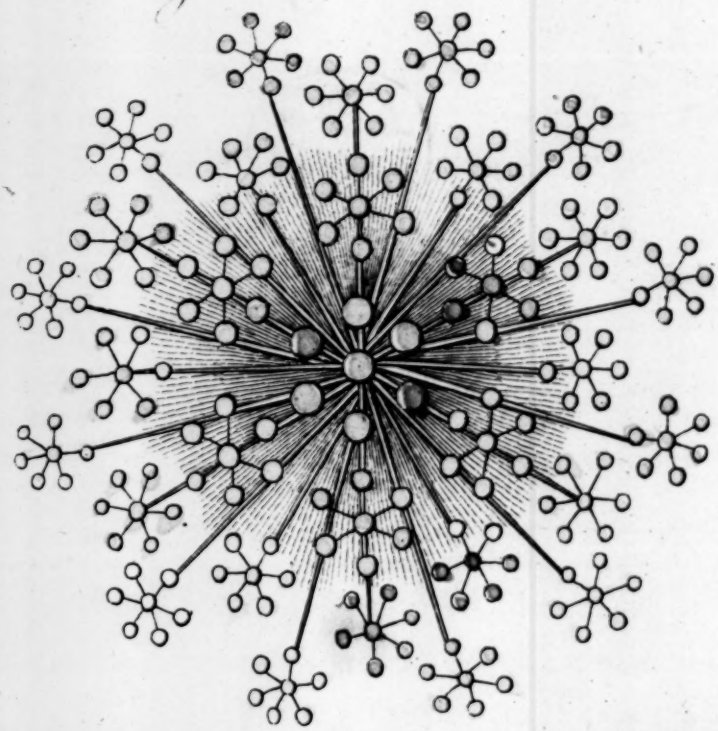
SACRED SUBJECTS.

Frontispiece.

Dandelion Seed Head.



Angelica Seed Head.



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PALÆOGRAPHIA SACRA.

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DISCOURSES

ON

SACRED SUBJECTS.

By WILLIAM STUKELEY, M. D.
Rector of *St. George, Queen-Square.*

Neque Religio ulla ſine Sapientiâ ſuſcipienda ſit; nec ulla, ſine Religione, probanda Sapientia. LACTANTIUS.

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MDCCLXIII.

DISCOURSES

ON

SACRED SUBJECTS.

By WILLIAM SHUKELEY, M.D.

Rector of St. George's, Bloomsbury.

LONDON:

TO

Her ROYAL HIGHNESS

AUGUSTA,

PRINCESS of WALES,

VELEDA,

Archdruideſs of KEW.

THE honour I had, ſometime ſince, in obedience to your commands, of preſenting to your Royal Highneſs, my ſentiments concerning the Druid inſtruments called CELTS, found on digging the baſon in Kew gardens; together with ſome account of the Druids; induces me moſt humbly to offer to your view, theſe kindred Diſcourſes.

With earneſt prayers for your happineſs, I am

Your ROYAL HIGHNESS's

moſt dutiful and devoted ſervant

CHYNDONAX of mount *Hæmus*, Druid.

Tacitus in Hiſtor. IV. mentions **VELEDA, a German Princeſs of the Bructerians; and Archdruideſs, of great power and renown; who had a prophetic ſpirit.**

PREFACE.

BEING a good deal ſollicited by ſome of the principal auditors, to print theſe Vegetable Diſcourſes, the ſubject led me to conſider the epoch *of the time of Creation; which I therefore added to them, from a treatiſe I wrote long ago.*

Chriſtianity is a republication of the patriarchal religion. for which reaſon I have not ſcrupled to introduce the Druids before a Chriſtian audience. they were of the patriarchal religion of ABRAHAM; and came from him. they were prieſts, phyſicians, mathematicians, aſtronomers, philoſophers, and botaniſts, as well as divines; and have a right to aſſiſt at a Vegetable Sermon. nor has the great Princeſs, to whom I have inſcribed the work, diſdain'd the title, added to her illuſtrious name.

To render the work ſomewhat of a volume, I caſt in five more diſſertations. that *on ſettling the* epoch *of creation naturally follows the former. The four ſubſequent are ſubjects not leſs important. The hiſtory of* Balaam *gives us a juſt notion of the privilege of the prieſthood; and how much it becomes them, to avoid ſecular faſhions.* that *on the Sabbath, is built on a principle not ſufficiently regarded. I wiſh it may awaken*

a proper ſpirit, in this firſt and moſt important article of religion; wherein the good, even of Society and Government, is ſo eſſentially concerned.

We need not wonder, at the abſolute depravation of manners, ſo very dangerous to public ſecurity; now let looſe, among the vulgar. and I wiſh, the example was not wanting in thoſe of ſuperior claſs; to prevent the alarming danger of immorality, with open flood-gates ruſhing in upon us: owing to the egregious profanation.

The whole courſe of learning is requiſite, to the ſtudy of Divinity, if we would exhibit its true grandeur, and genuine beauty. ſuch has been my endeavor. for all ſtudys ſhould be directed to it; to the general and moſt effectual good of mankind: agreable to the purpoſe of divine providence. he deſigned the world, for a paradiſe; and ſuch it would be, if the Sabbatical duty was ſtrictly kept up, with proper judgment. I am ſure, 'tis the intereſt, ſafety, as well as duty of Government, to take effectual care about it. and the firſt ſtep is to abrogate all public levees, on that day: other enormitys would dwindle of courſe.

The Sundays meditations which follow, ſhow how profitably, and how agreably, ſecular learning may be employ'd towards illuſtration of ſacred hiſtory. when they go hand in hand, they inlarge the human mind; to that high ſpirit of univerſal benevolence, which makes every thing happy around us: which was the motive to Creation; which exhibits that golden and beautiful medium,

in

in the notions, and practiſe of religion, equally free from ſuperſtition and fanaticiſm: which is the true glory and happineſs of rational Beings.

The great principle of the love of one's country, induced me, ever to have in my thoughts, its original plantation. the annexed ſcheme of chronology, I take to be a good baſis, *whereon to build the* Origines Britanicæ, *which I purpoſe next to publiſh. much of it is deducible from the Scripture; much from the oldeſt Greek poets. they had various reports concerning it, from the* Phœnician *merchants in old time: though the merchants conceal'd it as much as they could.*

I have ingrav'd 150 *of the old Britiſh coins, in all metals; which being authentic monuments, afford us a further plan whereon to build our diſquiſitions, on this moſt curious ſubject. I hereby requeſt thoſe perſons who have Brittiſh coins in their cabinets, to favour me with them; in order to ingrave them, or to ſet their names to thoſe already ingraven. they may be aſſured of having them carefully return'd, with due acknowledgment.*

CON-

PREFACE.

CONTENTS.

I. II. III. THE *glorys* of the vegetable kingdom diſplay'd, in diſcourſes delivered in *St. Leonard*'s church, at the inſtitution of Mr. *Fairchild*, gardener, on *Whitſun tueſday*, 1760, 1761, 1763.

IV. *Coſmogonia*, the *æra* of the Creation, at the vernal equinox.

V. *Balaam* Druid, a Theological Queſtion.

VI. The Sabbath and Matrimony, the primary Laws; at Creation.

VII. A Critical Diſquiſition on Pſalm CXXXIII. 3. a Sunday's Meditation.

VIII. *Origines Britannicæ:* with a piece of Sacred Chronology. a Sunday's Meditation.

CONTENTS

I.

GENESIS I. 11. *And God ſaid, let the earth bring forth graſs, the herb yielding ſeed, and the fruit tree yielding fruit after his kind; whoſe ſeed is in its ſelf, upon the earth; and it was ſo.*

THIS firſt chapter of *Geneſis* is the moſt noble, the moſt ſublime piece of writing, that ever proceeded from the pen of a mortal; and ſufficiently proclaims its ſelf, to be dictated by a divine ſpirit.

The language is ſo exquiſite, that it has affected the greateſt Critic, among the antients, *Longinus*; to give it an extraordinary *encomium*. ſo juſt is the philoſophy contain'd in it, that it is moſt worthy of admiration; even with ſuch, as have drank deep, at the *Newtonian* fountain.

In the beginning God created the heaven, and the earth. i. e. the matter, or ſubſtance of which the world is made.

And the ſpirit of God moved upon the face of the inert, the cold, the dark matter, call'd *Waters*, *Mût* or *mud*; a fluid confus'd jumble of the parts of every thing that was created.

Herein is underſtood the univerſal principle of gravitation, or attraction which was impreſt upon the vaſt maſs. we can very eaſily think, but not comprehend, the conſequence, in the immenſe agitation, or fermentation of the different component parts of its ſubſtance.

Moſes informs us of it, in the next verſe.

God ſaid, let there be light; and there was light.

This is that famous verſe which *Longinus* the Critic ſo much admires.

It means that God ſeparated the ignifyed part of matter, heated to the utmoſt degree; and thereof formed the body of the ſun: which was now to aſſiſt, in perfecting his great work.

In the ſecond day, he made the earth, and planets, attendant upon this ſun.

In the third day, he formed the ſea and the dry land, then follow the words of our text.

And God ſaid, let the earth bring forth graſs, the herb yielding ſeed, and the fruit tree yielding fruit, after his kind; whoſe ſeed is in its ſelf, upon the earth, and it was ſo. and God ſaw that it was good.

i. e. it was compleat, *fair and beautiful*, exactly conform to the divine idea in his mind. an *all perfect* copy, from the moſt excellent original!

And indeed, we may with ſome reaſon judge, our Founder Mr. *Fairchild* was fully ſenſible of this. the vegetable world was his province. it was his ſtudy, as well as his maintenance. he every day ſaw, and *admired* its beautys, and *adored* the great author of ſuch admirable, ſuch inconceivable perfection.

He,

He, like our once happy parent, and progenitor, *lived* in a garden. but happier far; he kept poſſeſſion, *kept his innocence.*

Not content with enjoying ſuch felicity, all his life long; he gave of his ſubſtance, to perpetuate that pleaſure to others; which calls us together annually, as *here this day.*

That no interruption be had, in his commendable and pious purpoſe; I conſented to the taſk, tho' well ſenſible of the difficulty in following after, *One who* for ſo many years together, had executed it, with ſo much *elegance* and *eloquence.*

And to Dr. *Denne*, Vicar of this church, is likewiſe chiefly owing, the eſtabliſhment and augmentation of the fund for ſupporting it.

I ſhall ſpeak I. of the beauty and the uſe, of the vegetable world, in general.

II. I ſhall treat of a particular branch, of the uſe of it, in a religious view; and *that* from higheſt antiquity.

III. Take notice of one eminent ſcience, deduc'd from the vegetable world, the origin of architecture.

I. Of the beauty, and the uſe of the vegetable world, in general.

Highly beautiful, and *moſt exquiſite* muſt needs be, whatever proceeds from the forming *hand* of the great, the all-wiſe creator! and in the gradation of the *Coſ-*

mogony recited in the firſt chapter of *Geneſis*, we obſerve in how orderly and truly philoſophical a view it proceeds, to the third day of creation; when the earth is ſeparated from the ocean, and dry land appears. the ſame day is the earth cloathed with the vegetable world. for on the next, or fourth day, the earth, along with the other planets, are ſet in their proper orbs, around the ſun; and have perform'd a revolution, and conſtituted the fourth day.

Then was its ſurface ſufficiently dry, to bear the animals; who were made on the fifth day. and then had the plants time to vegetate, and provide ſuſtenance, for the animals next to be formed. the common *father of the* univerſe *beneficently* ſpread a ſufficient, a *various*, a *ſplendid* table, for his infinite family; before he brought them into being. he *opened his hand wide, and filled them with food, and gladneſs.* that they might *rejoice* in their recent being; and each, and *all* in their way, *praiſe* the goodneſs of a kind maker, who had given them all things *richly to enjoy*; who bid them *live*, and be happy; and envyed not.

But to ſpeak fully, and pertinently in general, of the *beauty*, the uſe of the vegetable world, requires the elocution and the wiſdom of a *Solomon: Solomon* the wiſeſt of mortals, that ever was born! but how much does it enhance the *glory* of the vegetable world, that the wiſdom of *Solomon* was not *compleat*; till *he wrote of trees, from the cedar tree that was in Lebanon, even unto the hyſſop, that ſpringeth out of the wall.*

Theſe he ſtudyed in his exquiſite garden, at a fountain of waters, between Bethlehem, and Jeruſalem; con-

convey'd into three great canals now remaining; which flow out of one, into another, by a natural caſcade; and at laſt paſs by pipes underground, to the great brazen ſea, in the inner court of the temple: over-flowing round the whole brim, for the uſe of the prieſts.

Eccleſ. II. *I planted me vineyards. I made me gardens and orchards. I planted trees in them of all kind of fruits.*

I made me pools of water to water therewith my woods.

A view of *Solomon's* garden and pools is in *le Brun's* travels.

There amid ſhrubs, trees and flowers, he compoſed his admirable ſongs; breathing pure nature in its beſt attire: the original of Greek and Latin paſtoral. but ſcarcely can the Greek and Latin come up to oriental delicacy. theſe are *wildly bright*, nature refin'd. ſuch views as he had from his rural retreat, there, or at the tower of mount *Libanus*; there the Muſe left *Parnaſſus* behind.

I am the roſe of Sharon, ſays he, *and the lilly of the valleys. look from the top of Amana; from the top of Shenir and Hermon.*

Behind him, were the great foreſts of Cedar; before him, the delicious proſpect over *Damaſcus*, the fineſt country upon earth.

The Poets generally are the greateſt maſters, and judges of nature, and its beautys; but they never riſe to a loftier flight, than when in paſtorals they ſing of the glorys of the country; and paint out its natural

decorations of fields, trees, and flowers. we ſee an eminent inſtance of this, in that great genius *Virgil*, whoſe eclogues, imitations of the Greeks, as they of Solomon's, and Georgics; may well contend with the *Æneid*.

In the country, we never find a *little* cottage, without a *little* garden. the ſweetneſs, the ſimplicity; the fragrance, no leſs than the uſe, affects unſophiſticate nature. the *morning* dew, the *noon-tide* ſerenity, the *evening* odors, give a delight, to be felt, better than deſcribed.

From hence the enchanting words of tranquillity, of ſerene, of the contemplative, *raiſe* the ſenſible mind into its raptures, its moſt *agreable* reveries. the *brighter* the ſoul, the more it reliſhes thoſe incomparable pleaſures; the more it *adores* the infinite ſource of all beauty, the *great* creator!

There harmony, and muſic excites every ſenſe into complacency, and becomes rival to celeſtial melody; when in ſight of green fields, it is join'd, with the aerial concert of the winged choir.

We obſerve in all writing, all hiſtory, the greateſt genius, tho' never ſo late, retiring, or hoping to retire, to the ſweet, rural ſolitude, in the fulneſs of days.

Admirers of flowers, regretting the ſhort-liv'd beauty of theſe curious forms, may with reaſon be thought the authors of the noble arts of drawing and painting, to preſerve and relieve the viciſſitudes of nature.

Leaves, fruits and flowers, are the principal topics, and ornaments of painting, and ſculptors. with theſe, they decorate their moſt finiſhed works. they excel,

in

in proportion to their adapting their ſkill, their invention, their imitation to the perfection of nature; in the diſpoſition, the colors, the varietys, of theſe incomparable beautys.

The vegetable productions furniſh out the materials, and the forms of architecture. thus the cedar pillars of *Solomon's* temple had capitals of *lilly work*, of palm branches, of pomegranates. his vaſt molten ſea had two rows of pomegranates, round the verge; and the brim was wrought with flowers of *lillys*. he caſt many brazen vaſes on baſes with wheels, for the uſe of the temple ſervice. among other devices, they were ornamented with palm branches.

The candleſticks of pure gold, to be ſet within the temple, were of *flower work*. the pillars, pillaſters, the cieling and wainſcotting, was of cedar beams, and boards. ſo that the very ſmell of the building was the moſt delightful imaginable. the floors were of the ſame materials. and all was carv'd with hexagonal network, like that of a honey comb; every cell filled with *cherubim*, fruits, and flowers, diſpoſed in the moſt elegant taſte. 'tis fit we ſhould commemorate the royal founder of botany, in that pretty plant called *Solomon's* ſeal.

Thus we ſee fruits and flowers introduc'd as fit concomitants to the heavenly inhabitants, the *cherubim!* and all theſe overlaid in the moſt exquiſite manner, with pureſt gold. too great coſt could not be beſtowed on theſe imitations of nature's beautys. this was an *earthly Tabernacle*, was a houſe, to be honor'd with the preſence of the *ſupreme*, the inviſible deity! ſo that the deity

deity himſelf may here be ſaid literally, to dwell in a wood, or grove; as formerly in that famous oak grove of *Beerſheba*, planted by the illuſtrious patriarch, and firſt Druid, ABRAHAM: and from whom our celebrated Brittiſh Druids came; were of the ſame patriarchal, reformed religion; and brought the uſe of ſacred groves, to Brittain.

—— *Habitarunt Dii quoque Sylvas.*

II. And this naturally brings us, to the ſecond head of our diſcourſe, to treat of a particular branch of the vegetable world uſed in matters of religion; and *that* from higheſt antiquity. from a tree comes the frankincence, the odorous *ſuffimen*, the morning ſacrifice of all mankind, deriv'd from practice of the earlieſt times.

It was ever the practice of the old world, to uſe flowers, and branches, in all great acts of religion. they wore garlands of flowers on their heads, and leafy crowns of plants, in token of feſtivity. for in ſcripture language the higheſt acts of religion were called *rejoicing before the Lord.* and ſo in fact, thoſe ſolemnitys were deſign'd to be, pictures and repreſentations of heavenly felicity. and ſo our ſublimeſt acts of religion really are, the Euchariſtic celebration; the fulfilling of the antient ones; a feaſt on the ſacrifice. religion was not intended to make us melancholy, but chearful.

Rejoicing eſpecially was the practice, on the more ſolemn, and feſtival performances; at public ſacrifice, which they called *Panegyres*; a meeting of a ſide of a country, a province. this was done four times in the year;

year; on what we call quarter days, the Equinoxes, and Solſtices.

Equivalent to theſe, are our preſent Chriſtian feſtivals, Chriſtmas, Eaſter, Whitſuntide, and Michaelmas.

At theſe times, both prieſts and people not only wore garlands on their heads, of flowers; but likewiſe adorned the animals to be ſacrificed, with chaplets, and feſtoons of the like: the pillars of their temples, the altars, the like. our Druids, who always bore ſtaves in their hands, twiſted them about, with the like feſtoons.

All this we ſee in innumerable ſculptures of antiquitys; vine branches, ivy, oak-leaves, pines, cypreſs, palm branches &c. further, we obſerve, in the heathen world, they not only had particular branches for each particular deity, but likewiſe diſtinct foliages, feſtoons, and flowers, for particular ſeaſons, or quarters of the year. this uſage is ſtill kept up in ſome meaſure, in our churches, at this day, at Eaſter, Whitſuntide, and Chriſtmas time.

This is derived, in great meaſure, from our Druids, (who were of the true religion) as well as from the practices of the heathen: tranſmitted from the moſt antient times. a detail of this piece of religious hiſtory, holding forth the *glorys* of the vegetable world, is very curious, becauſe not taken notice of; and will fill up the remainder of our time.

We muſt premiſe, that all nations upon earth, had an expectation of that perſon, whom we call *Meſſiah*. the learned *Huetius* ſhows, that even the Chineſe philoſopher *Confucius* expected the illuſtrious advent.

mankind had prophetical notices, of the nature of his perſon, of his birth, of his death; and of the particular times of the year, both of his birth, and death; which I could ſhow very largely. but I remember, now, we are to ſpeak only of what concerns the vegetable world; what ſhare it had, in thoſe religious ſolemnitys. which all antient nations kept, regarding this expectation of a great man, a ſon of God, as Jupiter was of Saturn, who was to renew the *Saturnian* age.

The miſletoe ceremonial of the *Yule* feſtival is well known, and continued, from the time of the Druids, to this day, in ſome meaſure; eſpecially in northern countrys, where old cuſtoms are not ſo ſoon become obſolete. its ſacred character is acknowledg'd by *Virgil*, or rather magical. for none treat of the Druids, without a mention of miſletoe; and a fanciful notion of their being magicians; ariſing from the wonderful, and plainly ſtupendous works they did, in raiſing their temples, an *Abury*, a *Stonehenge*, a *Shap*. and perhaps from ſome of their feats in philoſophy.

Pliny XXIV. 11. XXV. 3. writes, the miſletoe was thought to be highly medicinal, and a remedy againſt all evils. he mentions two remarkable particulars, uſed in gathering it. one, that it was done on the ſixth day of the moon. by this we are to underſtand, their feſtivals were held on that day of the moon neareſt the Solſtices and Equinoxes. and this was their method, at all times; the patriarchal method from the beginning.

The other particular obſerv'd in gathering the miſletoe, was uſing the form of a croſs, holding their arms acroſs.

acroſs. from ſome moſt antient prophetic notice of that tree, which was to be ſalutary to all mankind.

Many people now a days, hang up a bough of miſletoe, over their doors, at Chriſtmas time; as an *omen* of general good luck, and proſperity to the family, for the enſuing year. thus *Virgil* makes the Druideſs Sybil hang the miſletoe branch upon the lintel.

The beauty of the plant is certainly admirable. 'tis built on a triple ſcheme, each joint conſiſting of three ſtems, dividing from each other, with an equal angle, of the third part of the 360 degrees, that compleat the circle. each angle is adorned with a delicate, ſhining, pearl-like berry: which ſet upon the golden color of the plant, produces an agreable effect.

One great, and remarkable quality of the plant, is the manner of its production, from the ſeed contain'd in that berry. this will not grow upon the earth, but germinates only on the bough of another tree; in a manner which to this day remains a myſtery, in botany.

I ſhall not ſpeak of its medicinal virtues, which are very powerful: but remark its ſingular origin and time of floriſhing, being in higheſt perfection at this dead ſeaſon of the year; contrary to the common courſe of the vegetable kingdom. it ſprings ſuperior to winters cold, needs not the ſolar ſtrength, 'tis perfectly a type of Chriſtianity; a divine plant, not of man's ſetting, not earth-born, earth nouriſhed; but wonderfully inoculating its ſelf on another, and that an old and worn-out tree effectually ſtript of its foliage, ſap going downward: which yet it adorns with new verdure and beauty, by its golden branches, its ſilver berrys.

The Druids held it for a ſymbol of *Meſſiah*, whom they expected to be born at this winter Solſtice; when miſletoe, by the wonderful order of nature, contrary to other plants, is in its full bloom, and utmoſt perfection.

That our Saviour was truly born at the winter Solſtice, where we now celebrate it, admits, in my judgment, of a divine proof. 'tis deduced from the prophets celebrating that great advent, with a rehearſal of ever-greens; to grace the *ſalutiferous* ſolemnity. in conformity to which, we at this day adorn our churches with them.

Iſaiah LX. 1. *Ariſe, ſhine, for thy light is come* &c. the prophet calls upon the ſun, at its utmoſt elongation, to advance, and lengthen out the day, to accompany the birth divine. *the glory of Lebanon ſhall come unto thee; the fir-tree, the pine, and the box together; to beautify the place of my ſanctuary; and I will make the place of my foot glorious.* meaning the birth of *Meſſiah.*

Iſaiah XLI. 19. on like occaſion. *the cedar, ſhittah, myrtle, olive, fir, pine, box,* are gather'd together.

Iſaiah LV. 13. *inſtead of the thorn, ſhall come up the fir-tree; inſtead of the briar, ſhall ſpring the myrtle.* meaning the kingdom of *Meſſiah.*

In my opinion, *Iſaiah* alludes to the miſletoe, in that obſcure and corrupt paſſage, which commentators avoid. and it means, to make the plant ſymbolic of *Meſſiah*, and of Chriſtianity, to be inoculated (as it may be ſaid) on Judaiſm. *Iſa.* VI. 13. thus let it be read, if we would make ſenſe of it. *as an oak whoſe plant is alive*

upon it, when its leaves are caſt. ſo the holy ſeed ſhall be as the plant thereof.

Hence the old Romans called the winter Solſtice *Saturnalia*, the great birth day of the invincible *Mithras*, who was to reſtore the *Saturnian* age. the Druids called it *Yule*, which ſignifys *the feſtival*, by way of eminence. thus far as to Chriſtmastide.

The feſtival of the vernal Equinox, was known from prophetic notices, to be the time of the death of *Meſſiah*; and celebrated in a manner ſuited thereto. but the reaſon obſcured, and forgotten. the plants of this ſeaſon uſed on the feſtival, by all nations, were the *hyacinth* kind, and the *anemone* kind, of infinite beauty and variety, together with *flos adonidis*: all plants of the time. violets, *viola tricolor*.

The true purport of the feſtival was by the poets wrought into fables of *Adonis* killed, among the Syrian nations. and an anniverſary lamentation made for him, by the women, for three days together. after that, a great rejoicing, for him come to life again. this is hinted at in *Jeremiah* VII. 29. *a lamentation in high places*, meaning the heathen temples.

All this was done at the vernal equinox, our Eaſter time, a name borrow'd from the Syrian goddeſs *Aſtarte*, mother of *Adonis*. at laſt, *Adonis* is turn'd into the flower of this ſeaſon, *anemone*; the flower with which they made their crowns, garlands, feſtoons for the ſacred ſolemnity; for their heads, their ſtaves, for the victims, temples, altars.

The wild *anemone* is called *paſque* flower, from the *Paſchal* ſolemnity of our Saviour's death: and *wind* flower,

flower, from its bloſſom, ſo eaſily wafted away by the wind; a fit emblem of mortality. *as for man, his days are as graſs, as a flower of the field, ſo he periſheth*, ſays the Pſalmiſt. CIII. *for the wind paſſeth over it, and it is gone, and the place thereof ſhall know it, no more.*

The great purple beauty of *gentianella* had a place in this ſolemnity. all ſuited their color to the gloomy, melancholy occaſion. *pulſatilla*, paſque flower, mention'd particularly by *Pliny* as one of the ſacred plants of the Druids, by the name of *Samolus*.

Narciſſus, daffodils. *Proſerpine* gathering them, carried off by *Pluto*, means celebration of the myſterys, at vernal equinox. which myſterys conſiſted in a repreſentation of a man dying, and ariſing from the dead.

Beſides flowers, the Druids carryed branches of the ſallow with the catkins adorning them, called palm; which the children now carry at this ſeaſon, with a religious intent; imitating the palm branches carried before our Saviour going to Jeruſalem a little before his paſſion.

The Druids carried branches of what we call palm, in their ſacred proceſſions, i. e. the narrow-leav'd willow, or ſallow, then flowring: in Welſh *helig*. hallowed.

Again, the Lacedemonians make this lamentation, and rejoicing, for a beautiful youth, called *Hyacinthus*, ſlain by *Apollo*. this was the moſt famous feſtival of the potent city of *Sparta*, called *Hyacinthian*. all derived from the purple *Hyacinth* flower, which they uſed on this occaſion. and as cuſtomary, the poets

turned

turned the youth into this flower. theſe are antient religious truths, turn'd into fables, by the devil's craft, and human weakneſs; to confound ſacred notices of *Meſſiah* ſuffering; by the names of *Hyacinthus*, *Anemone*, *Adonis*, and the flowers uſed upon the occaſion. hence a favourite of *Apollo*, *Cypariſſus*, was turn'd by him, into that mournful cypreſs plant. ſo *Attis* belov'd of the mother of the gods, was repreſented as crucifyed on a pine. Eaſter ſolemnity. thus far, for the flowers of the vernal equinox.

The famous plant, the beautiful fox glove is one of the glorys of the *ſummer ſolſtice*: the high favourite of the Druids; both for its very powerful medicinal virtues, and for its great elegance, and duration, gradually aſpiring, on a noble ſtem. I have ſometimes obſerved it to bloom on the very ſolſtitial day. this was the ornament of this quarterly ſacrifice. it has its name from the Druids. *fees*, *fairies*, *folkes*, *popelli*: notions among the vulgar, tranſmitted down, from their times. the form of the flower, its purple and embroidery, reſembles their ſacerdotal caps, or mitres; like thoſe of the Perſians and Phrygians. they were the patriarchal, oriental bonnet.

Ierobotane, ſacred plant, *periſterion vervain*, or pigeon-herb, ſo named from its preſent flowering: pigeons being now the uſual ſacrifice. and peculiar, as being then in higheſt perfection; not from any fancy of the pigeons being fond of the herb. this was reckon'd a magical, that is, a Druidical plant. our *aquileja* or columbine was now alſo uſed.

Hypericon,

Hypericon, called *fuga dæmonum*, reckon'd among ſacred magical plants, on account of the Druids uſing them. good againſt witchcraft.

At the ſummer ſolſtice, they uſed likewiſe to make wreathes and chaplets of our native *convolvulus major* and *minor*, bind weed, a beautiful white campaniform, growing plentifully at this ſeaſon. hence the magical notion became affixt to them. by the common people, called *ſpirits bells*.

The autumnal equinox was celebrated with the oak, then big with acorns; a tree, from all antiquity thought moſt ſacred; and with which I ſhall conclude this diſcourſe.

Maximus of *Tyre*, a famous *Platoniſt*, informs us, the Druids worſhiped *Jupiter*; whoſe ſtatue or ſign, ſays he, was a very high oak tree. we are not to be moved to think, the Druids were idolaters. the truth is this. the great woods, and groves were their verdant temples, at this ſeaſon of the year; the boughs of oak and acorns were the ornaments of their ſtaves, and altars; which they cut down, with the brazen inſtruments called *Celts*. innumerable quantitys whereof we find at this day, in Brittain, and the circumjacent iſlands. but they preſerved the cuſtom of the eaſt, from whence they came, of having a *kebla*, or object, to which they all turned their faces, in acts of religion. 'tis the Arabian method to this day. from thence the Druids and the aboriginal Britons came.

In the open temples of the Druids, they had an obeliſcal ſtone, ſet upright, for the *kebla*; or three ſtones ſet nich-wiſe; ſymbolic of the divine preſence. in a grove,

grove, they choſe out a handſom oak, with two croſs-like branches. on the ſtem of the tree, they inſcribed the word TARAN, which ſignifys God the ſupreme; above and below, the word THAV, which ſignifys deity. on the croſs-arm to the right, the word BELEN, meaning the all-healing Saviour. on the left arm, the word HES, meaning the divine ſpirit.

Thus they endeavoured to picture out the nature of the godhead: thus, as we Chriſtians, they worſhiped the three divine perſonalitys, in one deity.

III. We have, in ſome meaſure, celebrated the beautys, uſes and the *glorys*, of the vegetable world. we have more particularly ſhown, its ſubſerviency to religion. *nothing, no learning, no ſcience*, no great purpoſe in life, is of value, that has not ſome regard thereto. we conclude, with the origin and uſe of ſacred groves, from a letter of *Cicero's* to *Atticus*, about his building a Temple, for a ſort of *apotheoſis* to his daughter *Tullia*; we learn thence, that groves for religion, are antienter than their covert temples; like thoſe of the Greeks and Romans, encompaſſed with pillars. indeed theſe latter ſort of Temples, are ſtrictly but imitations of groves. and groves, we may conclude, gave occaſion to the invention of architecture; eſpecially that firſt ſort; which is the moſt antient. in *Homer* is frequent mention of religious groves, no Temples. theſe groves for religious uſe all nations took from that of ABRAHAM. our Druids too from him.

From theſe groves aroſe the firſt ideas of architecture. firſt was it employ'd for ſacred purpoſe. and the firſt kind, or Order of architecture, was *that*, we errone-

ouſly call Gothic. 'tis truly Arabian: came from Arabia, when cover'd temples were built, after the *Moſaic* Tabernacle.

Such is the fabric of our antient churches and cathedrals. the ſlender pillars imitate the taper trunk of a tree. the curve of the arches is from the delicate branching of the boughs, in a wood, or grove. the mullion'd lacework of the windows, the like; intercepting the dubious light, as in a real grove. here ſilence reigns, except the agreable murmurs of the wind overhead; here the gloomy obſcurity, leads the mind into a profound, and ſolemn ſerioufneſs, a collection of thought, exciting that awe and veneration proper for the temples of the living GOD.

When we add painted glaſs to our churches, every ſenſe is concentred into the contemplative.

I have ſhown in chap. XV. of Abury, that the Druids, as well as the firſt ages of the world, were acquainted with the divine geniture, and the emanation from the ſupreme fountain of being.

As once of old in groves, ſo here in their repreſentative fabrics, we *adore* the three ſacred perſons of the deity, Father, Son, and Holy Ghoſt, to whom be aſcribed all honour and glory, now and for ever. Amen.

1760.

II.

II.

GENESIS I. 11. *And the earth brought forth graſs, and herb yielding ſeed, after his kind; and the tree yielding fruit, whoſe ſeed was in its ſelf, after his kind, and God ſaw that it was good.*

THIS was on the third day of creation. in the firſt day, the divine architect, propoſing to *build a world*, provides materials; like a wiſe artiſt. he created the fund of matter, of which the world was to be made. this he *created* properly ſpeaking, he produc'd it out of nothing; out of the infinite *vacuum* of boundleſs ſpace. 'tis the greateſt abſurdity in the world, to ſuppoſe it pre-exiſtent, and coeternal with the deity.

In this firſt day, he produc'd fire and light; the conſequence of the motion of the *divine ſpirit on the face of the waters*, as it is called, the *chaos*; which put matter into a moſt prodigious fermentation: an inteſtine motion, or heat. 'twas an heterogeneous collection of all kind of different ſubſtances, fermenting, which muſt produce fire. GOD *divided the light from the darkneſs.*

The ignify'd part of matter, was form'd into the body of the ſun; and likewiſe the element of fire; which fills our atmoſphere, which we ſtrike out by electrical machines. this active elemental fire is the cauſe of motion with us, and of all the great operations in nature. 'tis the cauſe of life, both in animals, and in *vegetables*, the *more immediate* ſubject of our diſcourſe.

Next to the body of the ſun, the globe of the earth was form'd out of that part of matter, which had not been heated; the ſecond day he formed the planetary bodys; then the ſea and the dry land: which was the work of the third day. the fourth day he placed the ſun and all the planets in their proper ſpheres. and then "*the earth brought forth graſs, and herb yielding ſeed,* "*after his kind; and the tree yielding fruit, whoſe ſeed* "*was in its ſelf, after his kind. and God ſaw that it* "*was good.*"

In the words of our text, following their natural order, we ſhall treat on theſe particulars.

I. On the uſe, and beauty of the vegetable world, in general.

II. On the ſeeds of plants in particular. and of an eſpecial doctrine in religion, which they teach us; no leſs than that important one, of a reſurrection.

I. We are to ſpeak of the uſe and beauty, of the vegetable world, in general.

No

No ſooner did the mountains *lift up* their heads, and the land emerge out of the boundleſs ocean; but the univerſal face of the earth was overſpread, and clothed, in its green attire. the divine hiſtorian mentions *graſs* in the firſt place. and *the earth brought forth graſs:* the moſt common carpet of its ſurface; and general ſuſtenance of the animals.

The *kind*, the *beneficent* parent of the univerſe, took care to provide food for his numerous family; which he was about to bring into being. he ſpread a table for them ready, before they wanted it. he did it not, in a niggardly manner, but wherever the animal could tread, *there* found he plenty of nouriſhment under his feet. he could only ſtoop, and take it.

A conſideration of the amazing variety of plants is a topic, that entertains botaniſts, in a high degree. it entertains them in their mutual diſcourſe and converſation; in their elaborate ſtudys, concerning them; and in their ſilent and ſolitary contemplations upon them: ſuch as our ingenious founder enjoy'd, in the midſt of a *garden*, when he ſat, overlooking, ordering his plants, brought from every quarter of the globe; breathing his *ardent ejaculations* from a pious ſoul; *touch'd* with devouteſt praiſes to the almighty creator,; whoſe invention ſo much exceeds all poſſible human conception!

How did our founder enjoy himſelf, reflecting on the exceeding dignity of his profeſſion. *God*, not only planted a garden in Eden, but ſet the plants in it himſelf. for *God made every plant of the earth, before it was in the earth; and every herb of the field, before it grew.*

grew. ſo that he himſelf put them into the earth. he was the firſt gardener!

How amazing, how admirable is the variety extended thro' every claſs, every diviſion and ſubdiviſion of created things! how does it elude our moſt accurate endeavours, to range, claſs, and diſpoſe them, to give them names, to form claſſes, digeſt herbs into kinds and familys, the labor and ſkill of ſuch as our Engliſh *Linnæus*; *Watſon.* and would one think it ſhould be carried into ſo common a ſubject, as that of *graſs?*

But conſult our former writers on this matter; ſuch as *Gerard* and *Parkinſon*, and *Johnſon* and *Ray*, they will lead us as thro' a delicate and well-ſtored *graſs-plot*; thro' ſeventy different kinds of graſſes, of which they give us the pictures and deſcriptions. but the diligence and accuracy of the moderns, have extended them much farther.

This is within our own little circle at home. what ſhall we ſay, if we had an extenſive catalogue of graſſes, throughout the whole globe! it became our bounteous maker to make the moſt common food of his creatures to be moſt plenteous, moſt various. we may well ſay with the *Pſalmiſt: he covereth the heaven with clouds, prepared rain for the earth, and made the graſs to grow upon the mountains, and herbs for the uſe of man.*

Another obvious particular, I muſt take notice of, touching the *graſſes*, and all herbage whatever, and indeed the whole vegetable world; that is, the univerſal color of *green*, the intire livery of the earth's ſurface. wonderful indeed, tho' ſo little attended to, be-

cauſe

cauſe ſo common! how wiſe a formation is this, ſo *agreable*, ſo *cheriſhing* to the viſual organs!

Sir *Iſaac Newton* has ſhown, in the range of the rays of light, that yellow is the extremity of colors on one ſide, blue on the other; the medium between them is *green*, whilſt the vivid and dazzling color of hot yellow fatigues the eye, and the cold blue on the other hand, dulls and benumbs it; the *green* is moſt moderate, pleaſing, and refreſhing. and thus divine providence has conſulted our good, in this the moſt common object of all before us!

But of *all wonders*, this is one of the greateſt, that while the whole vegetable world is green in color: yet in the whole vegetable world, there is not two greens, two different plants in color exactly the ſame. which is a matter altogether *aſtoniſhing*, beyond all *imagination!*

Conſider again, that whilſt all plants whatever are of a green color only, and that ſo infinitely diverſify'd, yet this extends only to their leaves and foliage, not to their flowers. and in the flowers, luxuriant nature *prides* herſelf, not only in various and curious forms of them, but in colors likewiſe. where the admirable gradations and mixtures of them, exceed all poſſible *conception*, all *invention*, all *imitation* of the moſt exquiſite art of the painter.

If *Solomon* in all his glory, in all the magnificence and ſplendor, which mortal hands could perform, which nature could furniſh, was not to be compared to one ſingle flower, that of a pure, white lilly, what muſt we ſay to a bed of tulips, poppys, of *auriculas*, of

ranun-

ranunculus's, and a thouſand more! here the gay pencil of nature *profuſe*, bedecks a common April medow, with the aſtoniſhing aſſemblage of vivid, of maſterly compoſitions, of inimitable beautys, of elegant fancy, in endleſs concatenations of painted flowers; from the ſimple blue violet, to that of the *tricolor*, which ſingly preſents the celeſtial *iris*; no leſs than the conſummate animal bravery of the peacock's tail, that golden expanſion of earthly glorys.

Nature is great, not only in works of ſplendor, ſuch as captivate the common mind, every mind: but equally ſo, in the moſt ſimple things. we need but give one inſtance, in this kind, the element whence all vegetables are derived, water; which nouriſhes all, however various. that ſo ſimple and pure an element ſhould accommodate its ſelf to the texture of the infinity of ſhapes and colors and magnitudes of plants, is matter of true aſtoniſhment.

Certainly the vegetable world finds great entertainment to a philoſophical and contemplative diſpoſition; and full of moral and even religious leſſons. we may obſerve the botaniſts, who are great lovers of nature, and its dictates, even by profeſſion, ſhow a very particular regard to the fair ſex; to thoſe *ſoft and tender* objects, the laſt and moſt compleat work of the great author of beauty, to induce us to the happieſt, the ſocial life; for continuance of the world, for enjoying that bliſs he has here deſtin'd us to; *for it is not good for man to be alone.*

To this divine truth the botaniſts proclaim their aſſent, and attachment. as we may well conclude from

ſo many names, they give to plants; ladys fingers, ladys traces, ladys linnen, *Venus* glaſs, *Venus* baſon, maiden herb, maiden hair, *Adonis* flower, *Narciſſus*, virgins bower, ladys bedſtraw, ladys ſlipper, ladys hair, ladys comb, ladys gloves, ladys laces, ladys mantle, &c.

The force of beauty, which naturaliſts muſt needs be highly ſenſible of, gives theſe and the like appellations in their favorite ſtudys. it calls up in the mind, that ſoul and ſpirit of the world upon which the world ſubſiſts. the greateſt reaſon then has the fair ſex, to bedeck themſelves with the radiant beautys of flowers, not to heighten, but moderate their charms. with greateſt reaſon has the creator given them thoſe charms, for the purpoſe of drawing us irreſiſtibly to the conjugate life, by which the rational world ſubſiſts.

So we ornament our altars, as the antients their ſacrifices, with feſtoons of flowers, to do the more honor to the donor of ſuch incomparable beautys.

Great is the bounty of our *good*, *our heavenly Father*, who not only gives us the vegetable world, for *uſe*, *beauty*, *food*, *medicine*, but for our pleaſure too, and entertainment. what a flow of ſpirits immediately ariſes at our entrance into an agreable garden! all our ſenſes rejoice, the mind is dilated, beyond its ſelf. we ſeem to have regained our primitive ſeat of innocence and pleaſure. for there all inordinate paſſions inſtantly ſubſide. the earth our habitation is a palace, admirably, and completely furniſhed, for ſervice, accommodation, ornament. 'tis copiouſly ſtored with every thing of excellence and elegance. much of our ſuſ-

tenance, the beſt part too. for health and ſalubrity, medicine is hence derived; our tables are ſupply'd with foods of exquiſite taſte and delicacy; with fruits equal to the nectar, and *ambroſia* of the antients; with wines to rejoice the heart, the true cordial: but as a cordial uſed by the wiſe, not for common drink: at firſt only ſerved up, at the religious quarterly ſolemnitys of public ſacrificing; when they were ſaid to *rejoice before the Lord.* 'tis now the ſacramental cup of immortality, where the devout communicant

Purpureo bibit ore nectar.

Common eating in the language of ſacred ſcripture and antiquity, was called *eating bread and drinking water.* but the divine banquet was eating bread and drinking wine. therefore not to be profan'd by common uſe. ſo *Melchiſedec*, *Geneſis* XIV. 18. ſo *Iſaac* at a ſacramental feaſt. *Gen.* XXVII. 25. drank wine.

A view of the ſtarry heavens is the delight of the aſtronomer. ſo the flowers of the plants on the earth equally cauſes our admiration and our pleaſure; entertains every ſenſe with their elegance, their glory, diverſity, beauty, their exquiſite fragrance, and that with equal diverſity; the roſe, the gillyflower, violet, junquil, orange, myrtle, lilly of the vally, and a thouſand more, infinitely various their beauty; infinitely rich and various their fragrant odor! the lime tree, vine, jaſmin, ſyrinx, pink; ſo of herbs, the tanſey, baſil, ſouthernwood, &c. &c. it behoves us to adore the author of ſuch perfection obſervable in this vegetable creation,

ſince he himſelf pronounced his approbation thereof, for *God ſaw that it was good.* all perfect as the idea in the divine mind, whence it was produc'd and adorned.

There is another particular worthy of our remark: and 'tis with great admiration we conſider the *wiſdom* of plants: nor need we ſcruple calling it wiſdom. a ſagacious inſtinct of nature, by which with exactneſs, they all know their proper ſeaſon of ſpringing each in their reſpective time, even when tranſplanted from different latitudes of their birth: flowering in their order, throughout the whole current of the year. by this means compleating the perpetual round of variety. that every month, week, every day, nay every part of a day, may preſent us with ſome new plant, opening flower. an eternal ſummers bloom, like what a *Collinſon* enjoys in his terreſtrial paradiſe, inhabited by plants from every region of the globe. ſome flowers are a good deal permanent, or have a continual ſucceſſion. others flower in the morning, dye at noon; many open in the evening, dye at night. how appoſitely do they recall to our mind our own ſhort duration!

All flowers in general contract themſelves at night, and go *to ſleep*, not improperly ſpeaking. of which our ingenious friend *Hill* has ſpoken ſenſibly. ſo we keep ſeeds and bulbous roots out of the ground, after flowering, to plant them again, for next year; during which time, they are in a ſtate of ſleep. they put us in mind, of our temporary repoſe. but univerſally, the winter ſlumber of the vegetable world gives us not

a faint idea, but a moſt ſtriking picture, of the long ſleep of the ſquallid grave; and at length of a certain reſurrection to new glorys. no otherwiſe than among animals that ſleep over the winter, they remain in a torpid ſtate, till the new ſpring returns them to new life and vigor.

The ſpring flowers, *aconitum*, ſnowdrops, and the like, lye dead all ſummer; ſo the autumnal ſaffron, &c.

II. This naturally brings us to the ſecond contemplation, that exact ſimilitude of a future life, exhibited to us, from the vegetable world; with which we ſhall conclude the preſent diſcourſe.

Life is motion; both animal life and vegetable life. motion is of two kinds; that in ſtraight lines, progreſſive, planetary, cometary motion; and that motion within its ſelf, inteſtin, fermentation, vibration. in vibration, the vegetative life evidently conſiſts. motion may be infinitely quick, like the rays of light, flame, lightning, electricity: or that of a comet in its *perihelion:* or infinitely ſlow, and abſolutely imperceptible, as is the vibration in the parts of plants when in ſleep, or in reſt: moderately quick as in the electrical vibration, ignited iron.

Thus an inſtance. an acquaintance, dug up a potatoe-bed, and turn'd it into a graſs-plat. twenty-two years after, his ſucceſſor reconverted it into garden-ground. it was ſoon overgrown with potatoes.

Another friend of mine ſow'd ſome cucumber-ſeed, which had lain by, thirty-three years, wrap'd up in paper. it produced fine fruit.

But

But what is this, in compariſon of the ſubſequent inſtance, in Croyland fen, in my country of Lincolnſhire, in digging ditches, they frequently meet with *ſtrata* of cockle ſhells, and other marine bodys; the ſpoils of the *Noachian* deluge. whenever they dig a new ditch, acroſs a paſture, or ſcour an old one: the bank of earth thrown out, certainly produces a fine crop of muſtard.

In thoſe fens, immenſe quantitys of oaks, firs, and all kind of trees and ſhrubs, are found under ground. in ſome places, a quantity of acorns and hazel-nuts crouded together, and the like remains of the Flood. ſo that we are oblig'd to aſſert, the muſtard is of the ſame growth; and cover'd the ſurface of the antediluvian ground; when that *cataclyſm* fell upon it. its fine oil and poignant ſalt preſerv'd it, thro' ſo many centurys. and upon its being again expoſed to earth, air, and ſunſhine, it revives, and vegetates. but all this while, it was in ſeed, alive; and *that* life conſiſted in vibration of its parts infinitely ſlow.

I recite theſe inſtances of analogy to the doctrin of reſuſcitation of the ſame body; at the future reſurrection. it ſhows, not only an exact agreement and poſſibility; but even a *facility*, in that wonderful change.

Matter is indiviſible *ad infinitum*, and the laſt component parts of it are infinitely ſolid, and impenetrable. therefore there is a ſtrict reſemblance between the ſeminal eye of a plant, and that particle in the human body, analogous to it, which we lay down in the grave: *that* particle which at the reſurrection, like the muſtard plant,

plant, from the ſeed, which is to grow into an incorruptible and glorious body, and be again united to its own ſoul. agreable to what holy *Job* profeſſes, which we uſe in our admirable buryal ſervice.

" *Though after my ſkin worms deſtroy this body, yet* " *in my fleſh, my identical, ſpecific body, ſhall I ſee* " *God.*

" *I ſhall ſee him for my ſelf, and not for another.* " *my ſoul ſhall be united to my own body; no metam-* " *pſychoſis.*"

The antient Egyptians raiſed their immenſe works of the pyramids, as a moſt laſting houſe for their body, which they expected, was to be reunited to the ſoul. for the ſame reaſon they preſerved their bodys, in the fine mummys which we ſee at this day. an art they learnt from the patriarch JOSEPH.

In every ſeed there is a radical, ſeminal point, which produces the plant. and this is but a ſmall point, and part of the ſeed. for much the larger part of a ſeed, a garden bean for inſtance, tho' deſign'd for our food, is deſtin'd to the nouriſhment of that ſeminal point, whilſt it puts forth the germ upwards, the radicle downwards, to gather nouriſhment from the earth; and ſhift for its ſelf.

And here comes in the doctrine of the great *St. Paul*, that *wonderful piece* of metaphyſics, comprehended in the fifteenth chapter of I. *Corinth.* uſed likewiſe in our buryal ſervice. a chapter, *that* after a thouſand times reading, will furniſh matter of admiration, as well as inſtruction, in the moſt intereſting affair to the human mind.

So

So much perſuaded was he of the facility, as well as poſſibility of the thing, that he ſeems to fall into a *paſſion*, when one that doubted, aſked him.

" *But ſome man will ſay, how are the dead raiſed up,*
" *and with what body?*

" *Thou fool, that which thou ſoweſt, is not quickened*
" *again, unleſs it dye.*

" *That which thou ſoweſt*, a grain of wheat for in-
" ſtance, is not that new and beautiful form, which is
" to ſpring from it, *but merely a grain of corn.*" but by dying in the earth, i. e. waſting away, deriving its nouriſhment from the body of the grain, as in the caſe of the garden-bean, which body is by that means quite conſum'd; the germ, or ſeminal part of the grain, by the ordinance of the creator, *emerges* from its grave, a compleat plant of wheat.

The antients had a notion of this matter, which they blended with the idea of the death of Meſſiah, which they celebrated in the exhibition of the Myſterys.

The *Anemone* flower was thought to hold the ſoul of *Adonis*, and therefore called *Adoneus*.

The women that celebrated the feſtival of *Adonis*, ſowed wheat and barley in a garden in the ſuburbs, called the garden of *Adonis*; ſignifying thereby the death and reſurrection of the god. the Scholiaſt of *Theocritus*.

And all this is agreable to our text.

" *And the earth brought forth graſs, and herb yielding*
" *ſeed, after his kind; and the tree yielding fruit, whoſe*
" *ſeed was in its ſelf, after his kind. and God ſaw that*
" *it was good.*"

An

An univerſal and eſtabliſh'd law in creation to the total excluſion of equivocal generation in plants, as well as animals!

The herb yields ſeed after its kind, the tree yields ſeed in its reſpective fruit. as it derives its being from a diſtinct and perpetual ſeed: ſo it yields the like derivative origin of its ſucceeding progeny. the ſame in animals.

Hence an eternal proviſion is made by our all-good creator, for a conſtant ſucceſſion of all the ſpecies of beings, which he made at the beginning: no new ones, by any ſpontaneous generation can appear.

In a diſcourſe of plants, permit me to conſecrate the memory of that great genius my eſteemed friend Dr. *Stephen Hales*; who has deſerved ſo well of the vegetable world; from whom I firſt imbibed the love of philoſophical ſtudys.

How do we admire the abſolute conſent and agreement in the divine philoſophy of *Moſes* and of *St. Paul!* ſo perfectly conformable to our preſent phyſiological ſyſtems.

But let us follow *St. Paul*, who carrys us *beyond* our preſent phyſiological ſyſtems, with a moſt *exalted ſpirit* of truly divine philoſophy, to the regions of a future life, to the ſtate of glorious immortality. this is the true end of all our ſtudys, and inquirys. here we make a momentary ſhow, a gaudy appearance; as the flower of the field, ſoon *paſs away*, and every ſtation, *our place knoweth us no more.*

But we muſt ſo far imitate the plants, and the leſſon they give us; that as they, having ſeed in themſelves, which

which procures a new generation; ſo we, having a like immortal particle, *may* inſure to ourſelves, a new, and endleſs life of felicity, in the ſplendid regions of the heavenly paradiſe.

"God giveth *to every plant its own body and its own* "*ſeed*: ſo is the *reſurrection of our dead bodys.* it is "*ſown in corruption*, it is *raiſed in incorruption*: it is "ſown in *diſhonour*, it is *raiſed in glory.*"

The roots, and ſeeds of plants, as to their ſubſtance, when thrown into the earth, all but the eye, or germ, periſh, waſte away. but the germ emerges from its terrene bed, and ſhoots into the ſeveral beautiful flowers, of infinite variety and elegance of color, form, odor; the pride and *glory* of creation.

It is ſown in corruption, it is raiſed in incorruption.

This, beſide what we have already ſaid, of the high notions the Druids had, of the miſletoe plant, in celebrating the *Yule* feſtival, to the honor of our Savior's birth, which brought light and immortality to light; they held it for a fit emblem of the *reſurrection*, and of our immortal ſtate; being a new, ſpiritual, reſplendent cloathing, ſpringing glorious, from an old, faded, leafleſs trunk, laid in the wintery bed of the grave. a beautiful, angelic form ariſing from the human.

We have reaſon to admire in a philoſophical way, the nature of the ſeed or berry in this miſletoe plant, ſo like to the egg of a fowl. 'tis not to be ſow'd in the earth like other ſeeds, it conſiſts of a fine mucilaginous juice like the white of an egg, which is to nouriſh the embryo till excluſion, till it is fit to main-

tain its ſelf. ſo the young embryo plant is nouriſhed by that juice whilſt it ſtrikes its three-finger'd root into the bark of the tree at one end: and expands its germ on the other end, to produce its own branches.

This is agreable to *St. Paul's* firſt poſition, "*that which thou ſoweſt, is not quickned, except it dye.*" we cannot put on our glorious and incorruptible body, the laſt and fitteſt habitation of our ſouls, unleſs *we dye*, unleſs we part with our corruptible, this fleeting parcel of fibrous texture, that needs continual nouriſhment and repair: till, as the apoſtle elegantly expreſſes it, *mortality is ſwallowed up in life.* II. Cor. III. 4. *we know that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.*

For in this we groan earneſtly, deſiring to be clothed upon, with our houſe which is from heaven.

It is ſown a natural body, it is raiſed a ſpiritual body.

Behold I ſhow you an appoſite ſymbol, and picture of this glorifyed body, ſo clothed, in the plants we call *Lyſimachia*, where the flower ſtands upon the ſeed pod! the ſeed pod figuring our natural body; the flower upon it, our ſpiritual body.

Let that lye in the grave, never ſo many centurys, like the antediluvian muſtard-ſeed, yet when called forth by the celeſtial trumpet, we ſhall each attain a ſplendid and never changing form, according to our merit. "for there is *one glory of the ſun*, and another "glory of *the moon*, and another glory of *the ſtars*:" as the inſpired apoſtle elegantly tells us, to incourage our

virtue and our diligence, to *ſtrive* for a ſeat of eminence, in the city of our God.

Thus the apoſtle. *like as Chriſt was raiſed up from the dead, by the glorious power of the Father; even ſo we alſo ſhould walk in newneſs of life.*

For if we have been planted together in the likeneſs of his death, we ſhall be raiſed in the likeneſs of his reſurrection.

1761.

III.

GENESIS I. 11. *And GOD ſaid, let the earth bring forth graſs, the herb yielding ſeed, and the fruit tree yielding fruit, after his kind; whoſe ſeed is in its ſelf, upon the earth: and it was ſo.*

I Have ſpoke in this place already, of the majeſty, and ſublimity of this firſt chapter of *Geneſis*: and that 'tis truly philoſophical.

GOD, the eternal firſt cauſe, created matter out of nothing; as the *materials* of his work. he put it into motion, like the heat of a ferment; for its maturation. he ſeparated it, heated, into its diſtinct allotments; at length, he adorned it, in all its parts; till the mighty work of *creation* was perfected. and he pronounced his note of approbation; *he ſaw, that it was good. he ſaw every thing that he had made; and behold, it was very good. and the evening and the morning, were the ſixth day.*

GOD almighty was not only a ſkilful, but an *orderly* workman; to teach us, to uſe order, and method, and regularity, in all our works. for we may ſay with great propriety, he plan'd it, and adorn'd; he laid it out, like a beautiful *garden*, and then planted it.

This

This was not all; but the higheſt, and intereſting purpoſe was procured thereby: in obſerving the order, by days works. a purpoſe, the moſt intereſting to us: I mean the inſtitution of the ſabbath, that *high*, that moſt *venerable*, moſt *holy* day; the crownwork of all his work, the moſt reſplendent jewel of creation! the laſt hand, the finiſhing ornament thereof.

For what would this whole magnificent frame, the world have been worth, without the ſabbath? and the holy penman would have thought his account of Creation incompleat; without obſerving in ſo magnificent a manner.

Thus the heavens, and the earth were finiſhed; and all the hoſt of them.

And on the ſeventh day, GOD ended his work, which he had made. and he reſted on the ſeventh day, from all his work which he had made.

And GOD bleſſed the ſeventh day, and ſanctifyed it; becauſe that in it, he had reſted from all his work, which GOD created, and made.

I have dwelt ſo long upon this topic, becauſe it ought to be the firſt, and principal thought, that can enter into the heart of a thinking man. in vain was the world made, and all its ſhining, its natural beautys, without a proper regard to morality; the rule of the rational part of his creation. and how is that to be done, but by a careful obſervance of the ſabbatical duty: which alone makes and preſerves that *impreſſion* of religion upon the minds of mankind, which provides for the univerſal peace, and happineſs of the world; as our beneficent parent deſign'd. he made us to be

happy,

happy, but it is not attainable, without the moral peace, and harmony of Society: which, to the Sabbath alone, is owing. 'tis the *baſis* of Civil Government.

After this neceſſary proem, come we to the third day of creation, the ſubject of our diſcourſe, the *glory* of the vegetable world.

I. We will ſpeak ſomewhat concerning the time of creation, the ſeaſon of the year, when the world was made.

II. We will treat of the beautys and propertys of plants, in general.

III. That a garden is made the ſymbol and picture of heaven its ſelf.

"*And the earth brought forth graſs, and herb yielding* "*ſeed, after his kind*; *and the tree yielding fruit, whoſe* "*ſeed is in its ſelf, after its kind. and GOD ſaw that* "*it was good.*"

Herein two things appear to me, highly worthy our conſideration. and theſe lead us to the inveſtigation of a great truth, the origin of creation: I mean the particular time, when GOD almighty ſet about the great work; the beginning of time, the ſure epoch of chronology: the *Bereſhith bara* of *Moſes*: the *glorious* birthday of the world: the *glorys* of the vegetable world, the theme of our diſcourſe.

All chronologers pitch upon the time of the equinox, for this great work, when the heavenly luminarys began

gan their courſes; whether vernal, or autumnal equinox, has been diſputed; but I cannot think with any true effect.

To come at a ſolution of this queſtion; in my judgment, we muſt chiefly apply to the vegetable world, which is, to the nature and reaſon of things. for we may be aſſured, the ſupreme artificer acted with the greateſt reaſon and judgment. we are to conſider the ſituation of paradiſe, where our firſt parents were made, where they firſt lived. as to the time of the year, neither the Jewiſh practice, nor the ſacred memoirs do further us much. the Jews had two commencements of the year, the vernal equinox, which they called ſacred: as by it, all their religious feſtivals were regulated. *that* of the autumnal equinox, was the civil head of the year, for bargains and agriculture.

If religion be the primary intent of our living, to provide for a more permanent ſtate future; if the ſabbatical duty be the firſt and moſt important buſineſs of life here, the ſacred year is infinitely preferable: in the ſame degree, as things eternal, excel the finite. this would anſwer our queſtion at once. but let us conſult nature, the law of creation.

Survey the field, the garden, the woods, at autumn. take along with us, this preliminary conſideration. that the ſacred hiſtory was wrote in a ſouthern country; our firſt parents lived about the influx of the Euphrates into the Perſian gulf; which is many degrees of latitude warmer than us.

We muſt neceſſarily conclude the prime, and the middle of the year is there far ſpent; even the harveſts

are

are over. the beautiful ſeaſon of ſpring; the floriſhing, and fruitful view of rich ſummer; the corn, the wine, the olive are inned: the face of the earth univerſally robbed of its ornamenting attire; appears ſquallid, bare and gray: the foreſt leaves ſickning, and yellow, ready to drop. all this worſe, in the latitude of paradiſe, than in our own country, or in that of *Judæa*.

Can this be thought the time of the world's birthday? with equal reaſon may we ſuppoſe our firſt mother was delivered into the arms of Adam, not in the prime of youth.

Did it become the author of all beauty and elegance, to exhibit his new-made world, in a decaying and decrepid ſtate?

Where is *the graſs and the herb, whoſe ſeed was in its ſelf*, the like of the fruit tree? this indicates the ſpring: the ſeed in the plants, the fruit yet unproduc'd.

A word or two on the animal creation, will confirm the ſentiment.

1. For generation of animals, perform'd generally in ſpring, or ſummer.

2. For ſuch as lay up their ſummer proviſion, for winter maintenance. the floriſt bee, the farmer ant, muſt neceſſarily periſh, before the winter is over, if produc'd in autumn. the univerſal herd of the inſect, the fly kind, dye then, and prepare for their tomb.

3. Thoſe animals that ſleep thro' the winter, have all the fine ſeaſon of the year to fatten themſelves, and prepare for their torpid ſtate; without which proviſion, they could not ſurvive, till ſpring.

Such are ſnakes, and their kind; toads, tortoiſes, ſnails, dormice, all reptiles, ſpiders, butterflys, and flys in general.

On the other hand, who ſees not the fitneſs, the propriety of the jocund ſeaſon of ſpring, of the vernal equinox, the world's birth-day, for the reviviſcence of theſe animals; for the generation of others. the very name of vernal inſpires every heart with joy. then it is, all nature ſmiles, as the virgin birth, juſt come from the hand of the divine artificer, bright and charming.

Then, as when the angelic choir ſhouted for joy, at the ſtupendous ſcene of elegance, and beauty!

Not ſo, at the autumnal ſeaſon. but now let us ſurvey the green fields. firſt the yellow *chelidonium* pilewort, which proclaims the joyful approach of the ſun. next, the medow is beſpangled with white daiſys. then changing their livery to the burniſh'd gold of buttercups *field-ranunculus*, and dandelion. the flowers of the latter, by a wonderful mechaniſm change their flat ſurface, into an inimitable globular head, ſuch as is faintly repreſented in the frontiſpiece engraving.

This, with *barba Jovis*, and the like, is a moſt noble picture in miniature, of the great world, a ſtarry orb around us in a clear night; each ſtar we may well ſuppoſe, to be placed in the hexangular manner of the ſeeds of this plant: if we could view them, on the outſide of their vaſt circumference.

Again, we have the liberty of viewing in the vegetable world, another fine image of the ΤΟ ΠΑΝ, or macrocoſm, in the ſeedhead of the *angelica* plant:

which

which we have likewiſe engraved in the frontiſpiece plate.

The moſt aſtoniſhing ſight we can poſſibly have, the grandeſt conception that can enter the human mind, is the idea of what we call, the milky way in the heavens.

It was the buſineſs of MOSES only to touch upon this. which he does, when he ſays, *thus the heavens were finiſhed and all the hoſt of them:* which he compares to an embatailled army. again, he ſays in ſhort. *and he made the ſtars alſo.*

The milky way is to be thought an immenſe plain of worlds, of ſyſtems, like ours; ſuns, planets, ſatellites, comets, &c. 'tis made up of infinite orbs of ſtars, ſuch as *that* we view around us in a ſtarry night: an infinite infinity of ſuch groups of ſtellary orbs; ſomewhat like the *angelica* head. theſe we muſt ſuppoſe *planted* by the almighty hand, in the ſame hexangular order, for a very juſt reaſon, by which their mutual attractions and gravitations leaſt interfere.

We muſt ſuppoſe, that this immenſe plain of ſuns, and ſyſtems of worlds, the milky way, is infinitely extended on all ſides, *quaquaverſum.* ſo that it divides infinite ſpace, into two great halves; like a fair and beautiful *garden*, well planted and adorned, in the middle of an extended deſart.

Thus we are to underſtand the work of Creation in general; reſpecting us particularly, as receited by MOSES.

The whole aſſuredly furniſhes us with the grandeſt notion of the Creator, which ever was convey'd to the

human mind. and the little pictures we have given from the vegetable world, helps us to form an idea of that ſupreme Being, who built ſo large, ſo deep, ſo high!

How earneſtly do we ſeek to be in the favor of this great Being!

Wherever we can pry into the works of nature, with additional eyes, nought appears, but amazing art, contrivance, and curioſity; though in a very minute part. the moſt extended thought of any created Being cannot comprehend the whole; and that it was made by one *Fiat* of the omnific Word.

After a little contemplation of this ſtupendous ſcene, return we to reflect again, on the time of building it, when a point was fixed in infinite time; and a bound began, in infinite ſpace: when the *garden-plot* of worlds was plan'd, and planted. GOD almighty in a human way of ſpeaking, ſurvey'd it with delight, truly *the good*; thus providing for an immenſe family, thro' endleſs ages. we are loſt in the unfathomable depth of his benignity!

We cannot poſſibly judge, but that the ſpring was fitteſt to celebrate the world's great birth-day. and can we think, that GOD the author of all harmony, elegance, and beauty, does not always act, *that* which is moſt fit? 'tis *that* ſeaſon which uſhers in all the luſter of the earthly flowers; the firſt efforts of teeming nature, after a winter's captivity. muſt *it* be depriv'd of the honor of nature's virginity, juſt ſprung from the voyd, and formleſs depth of *Chaos?*

Now

Now the violet, primroſe, cowſlip, the hyacinth, daffodil, *narciſſus*, and a thouſand more beauteous, fragrant, and ſhining forms of inimitable painting, excite the admiration, the love, the complacence, every tender paſſion, of the human mind; theſe lift up our hearts, to join in the *chorus* of the aerial harbingers; and ſalute the riſing, and reſplendent ornaments of the vernal equinox.

Theſe offer themſelves to the female beautys of the rational world, to make chaplets, garlands and feſtoons, of intermixed texture of colors and odors; to celebrate nuptials, feſtivitys, to adorn our churches, altars, our ſtate rooms; to fill our urns and flower pots; as in miniature, to imitate the great world without.

At the ſpring are the dews of heaven ſhed plenteouſly; the equinoctial ſprings ariſe, the gentle ſhowers, the mild vernal airs. all conſpiring to welcome the happy ſeaſon, *and crown the earth with fatneſs. in wiſdom haſt thou made them all, the earth is full of thy riches. O Lord.*

Bleſſed of the Lord is his hand, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. by which is underſtood the abyſs, in the center of the earth, the receptacle of freſh water, ſtrain'd thro' the rock under the ocean; and thence drawn up thro' proper veins, for ſprings and fountains; by the attractive power of the ſun and moon: equally as it makes the tides of the ocean. this is the long ſought for ſecret of the origin of ſprings and fountains. *for he hath founded the earth upon the ſeas, and prepared it on the floods.*

And

And this piece of philoſophy MOSES was ſenſible of, in the laſt quoted paſſage. *Deuteron.* XXXIII. 13. 14. *and for the precious fruits brought forth by the ſun; and for the precious things brought forth by the moon.*

And for the chief things of the antient mountains, (ſprings) *and for the precious things of the everlaſting hills.* by which we underſtand metals.

And for the fulneſs of the good things of the earth. (fruits)

In ſpring, the medicinal herbs, come forth in plenty, as well as the eſculent, for food; for the animals and for man. then it is, he cuts the graſs and herbage for winter ſtore to his cattle. to make up the deficiencys of decaying nature; a pregnant argument this, againſt autumnal creation.

For who can deny, that autumn is a ſtate of decay, the languiſhing, decrepid year; days ſhortning, winds murmuring, all the world wearing a melancholy aſpect, quite unworthy of new creation.

Can we, with any juſt reaſon think the luxuriant beautys of the ſummer are to be poſtpon'd for another year, be barren and baniſh'd from the bliſsful ſeat of the garden of Eden. we grieve to think, *Eve* our mother ſhould ſee no roſes and lillys, to deck her bridal bed. and all the gay aſſemblage, fit to adorn the happy plains, the ſeat of her innocence and recent charms.

The reaſon, and nature of things, philoſophy is to be our guide, in ſuch a matter, not chronological calculations; which may be founded on an erroneous *baſis.* but certainly cannot have reaſon for their ſupport, and muſt we ſuppoſe, providence acts in an irrational method?

Thus

Thus we find in the *Moſaic* œconomy, there were four harveſts in the year. 1. the hay harveſt, as with us. 2. the barley harveſt, when an *offering* of a firſt ſheaf was made in the temple. this is the vernal equinox, our Eaſter-time. 3. the wheat harveſt fifty days after. this is our Whitſun feſtival. 4. the harveſt of grapes and olives. this laſt was the autumnal equinox. is it likely then, is it conſonant to common reaſon, that GOD ſhould create the world, as it were, out of all ſeaſon, beyond all ſeaſons? beſide, we are to take into the account, that the ſcene of paradiſe was ſtill more ſoutherly, than *Judæa*.

But let us remember, after every one of theſe harveſts, they kept a ſolemn, and religious feaſt, in honor of, and in gratitude to, the bounteous giver of all their bleſſings. this was called, *rejoycing before the Lord*.

They ſang, *Pſalm* CXLV. 10. *all thy works praiſe thee O Lord, and thy ſaints give thanks unto thee.*

They ſpeak of the glory of thy kingdom, and talk of thy power.

Such were the grateful ſentiments of our pious founder, in his ſerious hours, when he ſtood with ſilent admiration in the midſt of his garden, contemplating the *glorys* of the vegetable kingdom.

II. We will ſpeak ſomewhat of the beautys and propertys of plants in general. tho' with a faint pencil delineating their inimitable beautys.

How can a perſon of thought be any otherwiſe than aſtoniſh'd, at the ſurprizing propertys of ſome plants, as well as their beauty and diverſity! for inſtance, the

modeſt ſenſitive plant; one would think it animated, as not bearing a touch: no otherwiſe than as a coy nymph might ſhrink, at a rude ſatyr.

No human imagination can reach, no pen recount the infinite variety of plants in general, or in particular: their tribes and claſſes. ſee the difference, for inſtance in the vulgar lillys, white, yellow, red, purple martagons, *lilionarciſſus*. how does the manner of growing, the leaves differ from one another, the flowers, the poſture, and ſhape of them?

Altogether amazing is the property of the aloe plant. which having been in a garden above ſeventy years, in the ſummer, about June, ſhoots out its ſtems for blowing. in about ſix weeks time, it throws up a ſtem twenty-three feet in height, at bottom above three inches diameter. within ſeven foot of the top, it projects its branches, twenty-one in number; each of which bears ſeventy-five diſtinct flowers.

How ſtupendous is the power of vegetation, a power given to ſluggiſh matter, to *graſs, and the herb yielding ſeed*; and for that ſeed an inconſiderable body in appearance, to germinate, and grow up to a perfect plant; to produce its proper flower, and its ſeed again, like *that*, it came from: and ſo to continue its kind, to the end of the world. and that no kind of plant ſhould be loſt, ſince creation. well might *Zeno Cittieus*, a great philoſopher hold, that ſeeds were animated.

The ſame we ſay, of *trees bearing fruit, whoſe ſeed is in its ſelf*. having within its ſelf, the materials, the ſeed in the fruit; and likewiſe in its ſelf, the power of producing it into act. a marvellous beauty, inimitable

by

by art; by the wiſeſt of mortals! and this manner of expreſſion pleads ſtrongly, for creation being at the vernal equinox.

What can be more entertaining, more wonderful, than to contemplate the particular natures of plants: and that but in a general, and diffuſive view?

We cannot but obſerve, how plants are made, and contriv'd for their common ſituation; whether by land or ſea, for freſh, or ſalt water, for ſtanding, or running ſtream, ſhade or ſunſhine, hills or valleys. how water lilly allows its ſelf a long ſtem, proportionate to its depth of water, where it abides; like as ſailors give their anchors more or leſs rope, anſwerable to diſtance from the bottom. there the flower lyes ſecure on the ſurface; baſks its ſelf in the ſun by day, expands its foliage, and delicate white flower: contracting its ſelf againſt nocturnal dew.

Hence the Egyptians ſymbolized creation by the *lotus*, a like water plant: an human figure in a *reſting* poſture, couching upon it. the flower growing on the water, means, that GOD created all things thence, according to the doctrine of *Moſes*. the figure ſitting thereon, points out, *GOD reſting from all his labors*. he holds a whip in one hand, to drive off all evil powers. he puts the finger of his other hand upon his lips, as creating all things, *by the word of his mouth*.

Other plants by land are form'd for paths, and wayſide: where they muſt be trampled on. ſuch is *knotgraſs*, with a ſmall, thick and hard, woody leaf; minute flower. *coronopus Ruellii* the like, the pretty imitation of a ſtag's horn, ſwine-creſs.

Some plants throw out the flowers before the leaves, as coltsfoot: ſome trees the like, as aprecots. ſome give the fruit firſt, as the fig.

Creepers, and climbing plants are furniſh'd with tendrils, arms, hands and fingers, to apprehend and hold faſt whatever is neareſt them. the various manner in which they do it, the different form of their tendrils, is curious and to be admired; the ivy, vine, Virginia creepers, briony, hops, *viorna*, and the like. how beautifully does this latter adorn the quickſet hedges, and delight the traveller, with its curious flower, and woolly tufts?

Kidney beans, beſide their admirable faculty of twiſting themſelves round their ſupporters, have the ſtalks of their branches in an acute angle below, the eaſier to catch hold of any thing. moſt of theſe ſpiral plants twiſt, as the ſun goes, from eaſt to weſt: ſome for variety, the contrary way.

Some plants deſerve our admiration, not only for their variegated flowers, but for producing their various flowers on the ſame root: as the marvel of Peru. thus the Ruſſian poppys may employ ten painters, for ten mornings together, in all their ſkill and colors, to copy the inexhauſtible variety of their fugacious tints.

Moſt plants ſalute the riſing ſun, and expand their ſeveral forms to adorn, and to perfume the coming day; carrying on their ſpicy wings, our morning ejaculations, as incenſe to the king of heaven. at night they croud themſelves together, and compoſe for ſleep. ſo *Anagoras* the philoſopher held, that plants ſlept: admoniſhing us of the time to take the balmy gift of

repoſe. but evening primroſe, and all the *Lyſimachia's*, *convolvulus*, paſſion tree, and others, put forth their flowers in the evening, to grace the ſilence of the ſummer night. gum *ciſtus* opens its excellent flower very early in the morning, goes off in the afternoon; when the evening primroſe ſucceeds. and ſo of many more.

How do we behold the majeſty of the ſunflower, emulous of the golden orb of the ſun, to which it ſo aſſiduouſly turns!

The palaces of princes, Babylonian, Egyptian, Cretan, called Labyrinths, the Perſepolis, and the like, have not ſo well merited deſcriptions, as have the *gardens* of the antients. how celebrated thoſe of *Alcinous*, on which *Homer* beſtows ſo many lines. *Alexander* received his ambaſſadors ſent from all quarters of the globe, in a garden; and there gave audience. famous were the Babylonian, thoſe of *Lucullus* at Rome. the ſcent as well, as ſight, is entertain'd from the flowery world.

Gold and gems give way to vegetable beauty. the greateſt pomp of a Victor's triumph was not compleat, without the laurel garland, without the palm. the oak furniſh'd the moſt honorable, the civic crown, for ſaving the life of citizens. the peaceful olive was brought to NOA by a dove; to denote, GOD'S anger, was aſſuag'd.

So the gods of antiquity had peculiar plants dedicated to them: the oak to *Jupiter*, myrtle to *Venus*, ivy to *Bacchus*, poplar to *Hercules*, and the like. ſuch were the honors paid to plants.

We judge of the genius of mankind by their affection of a garden; the ſeat of love and pleaſure, of ſtudy and contemplation, of philoſophy, of the ſerene; even the rapturous thought of divine truths, that lift the mind to heaven.

The vegetable world may be ſtyled the chief happineſs of life; fund of pleaſure, without pain, or uneaſineſs. it gives a permanent delight, ſtill ever new; but no diſcontent, vexation.

Balaam, who was really a Druid, could not compare the grand, the admirable diſpoſition of the Iſraelitiſh camp in the wilderneſs, to any thing ſo well, as to a garden. *Numbers* XXIV.

How goodly are thy tents, O Jacob, and thy tabernacles, O Iſrael! as the valleys are they ſpread forth, as gardens by the rivers ſide; as the trees of lign-aloes, which the Lord hath planted: as cedar trees beſide the waters!

The Pſalmiſt thus deſcribes the plenty, and proſperity poſſeſs'd by the good man. *the trees of the Lord are full of ſap; even as the cedars of Libanus, which the Lord hath planted.*

And when he would ſum up the height of bleſſedneſs, and human felicity, ſays, *he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in due ſeaſon: his leaf ſhall not wither, and look whatſoever he doth it ſhall proſper.*

And thus ſhall the man be bleſſed that feareth the Lord.

From the idea's of the vegetable world is deduc'd the picture of heaven its ſelf. as deſcribed *Apocalypſe* XXII.

the

the angel ſhewed me the pure river of the water of life, clear as cryſtal, iſſuing out of the throne of GOD, *and of the lamb.*

In the midſt of the ally thereof, and on each ſide of the river, were planted the trees of life, which have twelve ſort of fruits. yielding fruit every month. the leaves are for healing of the nations.

Theſe ſenſible images of rivers, and plantations, of fruit-bearing trees, portraits of the garden of GOD, the celeſtial paradiſe, intimate, we muſt obtain ſuch a purchaſe by the merit of good works; not barren, but bearing good fruit: concur in promoting the glory of GOD, and the good of mankind.

1763.

ME DVLCIS SATVRET QVIES
OBSCVRO POSITVS LOCO,
LENI PERFRVAR OTIO.
CHYNDONAX DRVIDA.
1760.

Seneca.

The

The inſcription at Cantlows town *Villa*, engliſhed.

Me, may the rural ſolitude receive;
And contemplation all its pleaſures give,
Where I, in gentle eaſe, unnotic'd live.

Chyndonax, Druid.

1760.

The Druids, came from the Eaſt, in the early ages of the world; from Arabia and the banks of Euphrates. from ABRAHAM they learnt the uſe of ſacred groves. they were of the firſt, and patriarchal religion. they held the eternal geniture of the Son of God, whom they called *Mithras*, meaning the mediatorial deity.

Chyndonax was an Archdruid, whoſe ſepulchral urn was found at Dijon in the year 1598. upon it this inſcription:

ΜΙΘΡΗϹ ΕΝ ΟΡΓΑΔ ΚΩΜΑ ΤΟ
ϹΩΜΑ ΚΑΛΥΠΤΕΙ
ΧΥΝΔΟΝΑΚΤΟϹ ΙΕΡΕΩϹ ΑΡΧΗΓΟΥ
ΔΥϹΕΒ ΑΠΕΧΟΥ· ΛΥϹΙΟΙ ΚΟΝ ΟΡΩϹΙ.

In the grove of Mithras, this barrow covers the body of Chyndonax the prieſt, the Archdruid. keep off, ye profane, the guardian ſpirits obſerve my aſhes.

This inſcription is largely expounded in *Frickius de Druidis*, pag. 130.

He

He mentions another monument found at *Zwickau*, inſcribed on a leaden plate.

Δυεβαλεις Δρουιδων Μιγισλος.

Cicero writes, that when he went to his government of Cilicia, during his ſtay at Athens, the philoſophers of the *Epicurean* ſect made a ſtrong application to him for his intereſt and authority with the *Areopagus*, to reverſe a grant, they had made to *C. Memmius* of a piece of ground to build upon, where *Epicurus* formerly lived; and where there ſtill remained, the old ruins of his walls.

This grant had given great offence to the whole body of the *Epicureans*; to ſee the remains of their maſter, in danger of being deſtroyed.

Cicero undertook their cauſe effectually. and tho' he differed from their philoſophy, yet we obſerve, it made no alteration in the friendſhips of the great men, of thoſe times.

IV.

IV.

COSMOGONIA,

OR

Spring, aſſerted to be the Time of Creation.

Ver erat æternum. placidique, tepentibus auris,
Mulcebant Zephyri, natos ſine ſemine flores.

OVID.

AS I have, in theſe diſcourſes given a hint, concerning the *epoch* of Creation; a queſtion wherein the *honor* of the vegetable world is ſo much concern'd, which I had undertaken to illuſtrate: I judge it not a thing impertinent to our ſubject, nor unacceptable to the reader, to inlarge upon it, from a work I wrote thirty years ago; *Moſaicæ Chronologiæ Canon:* mention'd in the preface to *Abury.*

'Tis indeed a queſtion of abſolute uſe in chronology; nor does it leſſen the value of the works in chronology, if I differ from them as to the *epoch.* the body of ſuch works is equally compleat, as to the agreement

of all the parts, tho' the head, the *radix* of time, between us, be a little diſtant.

The diſpute is, whether the world was created in a ſtate of bloom, and beauty, or in a ſtate of decay; in other terms, at the vernal, or autumnal equinox. 'tis agreed on all hands, to pitch on an equinox, for the great work.

I ſhall not dwell on the argument taken from reaſon, whether as to the vegetable, or the animal world; to avoid prolixity, which on this head might be extended to an unmeaſurable length: the hints I have given, every one, that thinks upon it, can add to, abundantly, out of their own mind.

'Tis eaſy to ſay, aſtronomical calculation muſt ſettle the point. 'tis allowed, it may help, if it is truly founded. but I apprehend, it does not impeach our aſſumption. the circle of time is the ſame in its ſelf, whether commencing at vernal, or autumnal equinox: as a plain circle deſcribed by a pair of compaſſes, is the ſame, whether you begin it, at A or at B. what I have further to ſay, I ſhall compriſe with brevity, under theſe conſiderations.

1. Recite the authoritys of the learned, antient and modern.

2. The cuſtoms of antient nations.

3. An aſtronomical character from the ecliptic.

4. An argument deducible from the foſſil bodys of the Deluge, in general.

5. From

5. From the cuſtoms of the Druids.

6. From ſome particular foſſil bodys, and antient coins.

7. From the reaſon and nature of things, which I have done already in my preceding diſcourſes on vegetables. and much may be added, in regard to the animal kingdom.

The generation of beaſts, birds, fiſhes; the innumerable tribes of inſects, reptiles, is perform'd in ſpring: in general, the whole animal world. and the divine benediction, *increaſe and multiply*, was to take place immediately; 'tis ſtrangely abſurd, to poſtpone it, till next year. if in the mean time, all animals were to lead an unactive, uncomfortable life, without the natural tenderneſs, of taking care of their offspring. this, if we conſider it, is an abſurdity by no means, to be overcome.

8. An argument is deducible from the time of the Deluge.

But firſt 'tis neceſſary, to animadvert upon the inſufficiency, of concluding, the *phaſis* of the moon in oppoſition to the ſun, or the appearance of a full moon, at creation; ſuggeſted to be gathered from the words of *Moſes*.

Geneſis I. 14. *GOD made the ſun and moon, for ſigns, and for ſeaſons, for days and years.* this means nothing more, than the general uſe of the ſun and moon; in common to the whole world: even as much as the ſubſequent inſtitution of the ſabbath, which regards every nation under heaven; not the Jews, only.

But eſpecially, nothing can be gather'd from it, to prove, the moon was created at full. nor is a full moon a neceſſary requiſite of Creation. for it ſeems as improper, that the moon ſhould firſt be ſeen, in a ſtate of diminution; as for the world to be created in a ſtate of decay; when the days ſhorten: the rains, ſprings, tides riſe; cold dews, froſty evenings; bluſtring winds; birds of paſſage meditating a return, in a word, as to plants and animals, 'tis a total renverſment of the order of nature before 'tis begun, and every conſideration oppoſes it.

My learned friend Mr. *Kennedy*, the chronologer, p. 223. accommodates the Jewiſh feſtivals to creation: which he calls Jewiſh epochs: as if the time of the patriarchal religion was of no account.

The Bible was for nobler purpoſes than to give us technical rules of aſtronomy. nor can I perſuade my ſelf, that the words *haju lemoadim* means, the ſun and moon were appointed for regulation of Jewiſh feſtivals.

My friend judges that the autumnal equinox at creation was twenty-four hours after a full moon, on the third day, p. 221. now ADAM was made on the ſixth, when the moon was in its wain: and might make him apprehend, it was going to vaniſh; inſtead of marking out a day of feſtivity.

We are not to deduce our concluſions from the Jews; the world was not made for them; more than for any other nation. but even *they* began their eccleſiaſtic year from the vernal equinox: and their civil year with the new moon, not the full. and 'tis their practice to this day. ſo they begin their months, and ſo did moſt antient

antient nations. but the Coſmogony is a general deſcription of the creation: not particular. all the Greeks and Romans began their new years, and months, with the new moon: 'tis natural. none ever began them with a full moon: 'tis unnatural. the cuſtom would neceſſarily flow from the original, and primæval inſtitution, from creation itſelf. and a chronological calculation from any other point, muſt neceſſarily be erroneous. calculations in this caſe, can't be like thoſe for eclipſes, and ſuch *phænomena*. for the times of ſuch are ſtated, and fixed in nature: from whence the baſis of the calculation. but to inveſtigate the time of creation, by calculations, is to apply an incommenſurate rule of meaſure, from nature, before nature was made.

'Tis certain, by GOD'S original deſignation. *Geneſ.* I. 14. the ſun equally as the moon, is to regulate *ſigns and ſeaſons, days and years*. the moon has no peculiarity in it. what need, that creation ſhould be done on the 15th day of the moon's age, rather than about the beginning of a lunation? the latter more eligible, becauſe of its increaſing light, not waining.

The *Moſaic* account of creation was not deliver'd with a particular, and prophetic regard to the Jews. for our chronologiſt, p. 158. proves by more than two millions of examples, that the patriarchal or Chriſtian Sunday, not the Jewiſh Saturday, was the firſt ſabbath of GOD'S appointment, *whereon he reſted*. the Jewiſh Saturday can claim no higher an origin, than the *Exodus*.

Add to this, page XX. introduction, he gives us ſeventeen particular inſtances, where the vernal equinox

is

is diſtinguiſh'd in ſacred hiſtory, by a greater variety of remarkable events, than the autumnal.

2. 'Tis rational to ſuppoſe, theſe events happen'd at the beginning of the primæval, patriarchal year. ſuch are *the vocation of ABRAHAM*; *his covenant with GOD*, in the *Shechinah*, as that viſion ought to be underſtood: the *Exodus* and many others there recited.

Doubtleſs, the original memoirs of creation, of the antediluvian and poſtdiluvian world, were in the cuſtody of ABRAHAM; through his family, tranſmitted to *Moſes*. and as the affairs of ABRAHAM are confeſſedly reckon'd by years beginning at the vernal equinox, how can we doubt, but it was, in conſequence of the primæval chronology?

The *Moſaic* diſpenſation terminated; at laſt, the patriarchal year revived, at the annunciation to the bleſſed Virgin, at the vernal equinox: or the incarnation of our Saviour. and therefore his birth is aſſuredly, at the winter ſolſtice; laſtly at the vernal equinox, *Chriſt* wrought our redemption.

Of this primæval, commencement of the year, we meet with many remains in antiquity. the Perſian *Neurouz* is the name of New-years day; which is in the ſpring.

The *Tyrian*, and *Damaſcen* year began in ſpring. *Noris Epoch.* p. 382. the city *Sychar*, where ABRAHAM dwelt, afterwards *Neapolis*, the like: no doubt, from the great Patriarch. the *Antiochians* the like; whence they ſtampt a ram on their coins. *Vaillant colon.* II. p. 321. the antient Arabians. *Noris Epoch.* p. 91. from theſe came our Brittiſh anceſtors: whence

our Druids did the like. from the ſame fountain, they reckon'd by nights. *Simplic. comm. Ariſtotle* V. *phyſic.* the Egyptians at firſt: the Roman year at firſt. ſays Sir *Iſaac Newton chronol.* p. 78.

The *Syrians*, *Aſſyrians*, *Chaldeans*, the like. this ſhows it to be the oriental, patriarchal rule.

Macrobius I. 21. makes the birth-day of the world, to begin with the ſun in *aries*. he repeats it again. hence all the ancient aſtronomers begin their works with *aries*.

Syncellus the chronographer writes, that creation, or the firſt *Niſan* began at the vernal equinox.

All the years in *Ptolomy's* excellent *Canon* begin at the vernal equinox: the general *computus* of the eaſt, and of antiquity.

3. For antient teſtimonys and authoritys; and of the moderns, innumerable.

Albumazar places the ſun in *aries*, at creation.

Bede mentions a Synod held in Paleſtine by *Theophilus*, biſhop of Cæſarea; who hold our opinion.

S. Chryſoſtom in his ſermon on I. *Luke*, holds our opinion.

Theodoret in *Exodus*, the like.

Damaſcenus orthod. fid. II. 7. the like. but indeed there is a great wood of theſe kind of authoritys; which I ſhall barely mention. *Athanaſius*, *Baſil*, *Leo* I. *Iſidore*, *Rabanus*, *Euſebius*, *Auguſtinus*, *Longomontanus*, *Melancton*, *Bucholzer*, *Bunting*, *Codoman*, *Kepler*, *Crentzem*, *Mercer*, *Alſted*, *Adrichomius*, *Spondanus*, *Capel*, *Simſon*, *Lange*, *Calvin*, *Genebrard*, *Lapide*, *Kircher*, *Salian*, *Tirin. Harvil. Voſſius*, *Goar*, *Luther*, *Lucidus*,

Lucidus, *Lidyat*, *Polan*, *Perkins*, *Willet*, *Gregory*, *Jackſon*. and many more, generally perſons of great learning.

The Poets, it is certain, are great maſters of nature: and their teſtimony is not without conſiderable weight. they plead ſtrongly and univerſally, for the vernal creation. thus *Virgil Geor.* II. after deſcribing the ſpring, and its aptitude for generation of plants and animals, concludes, the world was made at that time of the year.

Ver adeo frondi nemorum, ver utile ſylvis.

The Spring adorns the woods, renews the leaves.
The womb of earth the genial ſeed receives.

Then largely expatiating thereon, he concludes:

In this ſoft ſeaſon, let me dare to ſing,
The world was hatcht by heavens imperial king
In prime of all the year, and holy days of ſpring.
Then did the new creation firſt appear,
Nor other was the tenor of the year:
When laughing heavens did the great birth attend,
And eaſtern winds their wintry breath ſuſpend.

And ſo he proceeds, in an agreable deſcription.

Ovid in his *Faſti*, in like purpoſe, celebrated the month of April.

So the *pervigilium Veneris*, with admirable redundancy of beauty.

So *Columella de horti cultu.*

Lucretius

Lucretius L. V. and a long collection of poems to this purpoſe, in *Virgil*, p. 2012. but none ſweeter than our own *Milton*, IV.

Flowers worthy of Paradiſe, which not nice art,
In beds and curious knots, but nature boon
Pour'd forth profuſe, on hill, and dale, and plain.
The birds their quire apply. aires, vernal aires,
Breathing the ſmell of field, and grove, attune
The trembling leaves; while univerſal Pan
Knit with the Graces, and the Hours, in dance,
Led on the eternal Spring ——

4. Do we conſult aſtronomy in our argument? ſince its origin, all antient and modern authors, they have ever began their zodiacal diviſions, with the ſign of *aries*, *taurus*, and the reſt in order. a ram and a bull therefore, was the offering of the vernal equinox. ♈ ♉ ♊. *cancer* as perverted from its original deſignation, was the midſummer ſacrifice of two pigeons. the character means their heads. hence the ſign and the month are called *Tammuz*, ſignifying *gemelli*, *the pair:* a term deduc'd from the two turtles or pigeons: as the character from their heads. ♋ ♌ ♍. *libra* is a yoke, meaning the ſacrifice of the laboring ox, the harveſt compleated, at the autumnal equinox. ♎ ♏ ♐ the goat was the winter-victim. ♑ ♒ ♓. theſe ſigns I have largely explain'd elſewhere. a part of the moſt antient manner of writing; not unlikely to be that of A D A M.

We ought to think therefore, the ſun began his courſe in the ſign *aries*; whence always the firſt, in

nomination. I am fully perſuaded the truth of the *Epoch* of creation can never be diſcover'd neither *a priori* nor *a poſteriori* by any aſtronomical, or chronological calculations alone. if it be found, it muſt be by dint of reaſon, conſiderations of nature, and of hiſtory.

5. We have reaſon to believe, that the patriarchs, from the beginning of the world, not only began their year at the vernal equinox, but alſo from the new moon neareſt the equinox: not the day of the new moon, but four or five days after. and this rule the Druids obſerv'd, in gathering the miſletoe at Chriſtmas time.

Pliny ſpeaks of it, and gives the reaſon. " they are " exact, ſays he, in the ſixth day of the moon, which " they make both the beginning of the month and of " the year: and the beginning of a *ſæculum*, every " thirtieth year. for then, ſays he, the moon has " ſtrength enough; and is not yet halved, or quarter " day."

Which is a teſtimony much for our purpoſe, as of high antiquity.

Hence it is that the Germans in *Cæſar's comment.* B. G. I. would not fight, till the new moon's term. ſo order'd by the Druideſſes. ſo *Tacitus* XI. *de moribus German.*

And for the like reaſon, we have coins of the antient Britons. the reverſe, the Britiſh courſer as uſual, importing a celebration of the religious feſtival at the quarter day, with horſe-racing: and over it, *luna falcata*, defining the time.

I appre-

I apprehend, in the inſtitution of the Jewiſh œconomy, God order'd many particulars in direct oppoſition to the primitive and patriarchal religion; where thoſe had been perverted to idolatrous purpoſes. for a few inſtances, a cover'd temple inſtead of the open one; a ſquare temple inſtead of round. hence ſo often, the Iſraelites were commanded, on their entring the land of Canaan, to *deſtroy their altars*, *beat down their pillars*, by which is underſtood their firſt and patriarchal temples, ſuch as were built by ABRAHAM himſelf. they were *to cut down their groves*, ſuch as were planted by ABRAHAM himſelf. becauſe all theſe had been deſecrated by the Canaanites. ſo the Sunday ſabbath of the patriarchs was chang'd at the *Exodus* for Saturday, and reſtored in Chriſtianity.

The like temples of the primitive form, we have innumerable in the Brittiſh iſlands, the works of our Druids, who came from the country of Canaan, before idolatry prevail'd: like groves, where they celebrated the ſolemnitys of the autumnal equinox.

In ſimilar purpoſe, by way of oppoſition, the ſixth days moon of the patriarchs, was changed into the Jewiſh full moon, for commencement of their feſtivitys.

Archbiſhop *Uſher* makes the ſixth day of the moon to fall upon his fourth day of creation, Wedneſday, October 26. A P J. 710. half a year after my aſſignment.

Upon this poſition, that the world began with a new moon, we may account for that antient and deep-rooted ſuperſtition of the Jews, in former times. when they

ſaw the new moon, they honored her with a particular veneration, bowing their heads, not daring to look upon her, as ſymbolic of creation, and calling it Adam's rib, of which Eve was formed. the like awful regard, they ſhow, toward the *iris* or rainbow, ſymbol of the Flood.

6. I have ever held, that the great Deluge began with the new year, as well as Creation. this was to laſt a whole year. we need not ſo much be under a concern for its commencement time; as for its termination. all time, every ſeaſon was equally ruinous, to whatever was upon the face of the earth. but we are to conſider the renovation of things, at its period. can any one think, the autumn proper, for reſtoration of the animal, of the vegetable kingdom, after ſo terrible a cataſtrophe? quite otherwiſe. for all that can be ſaid with good reaſon on that head, againſt the autumnal Creation, holds equally concluſive, againſt the Flood.

But *Moſes* decides the controverſy peremptorily, and preciſely. the Flood began on the ſecond month, the ſeventeenth day of the month; which certainly was about the middle of our May. at the ſame time next year, it ended. then was the time for germination of plants, for generation of animals. it was a new, a ſecond creation.

Sir *Iſ. Newton* ſhortens chronology, perhaps a little too much. I propoſe to carry the excellent *Uſher's*, from autumnal to the vernal equinox, upwards, and preſent the type thereof enſuing: and I apprehend, it has a good chance for the true. but to be certain and peremptory, I leave to the knowledge of angels.

7. I have

7. I have no need to ſay any more, than to tranſcribe what my ingenious friend Dr. *Woodward* writes, in his natural hiſtory, of the earth. p. 164. he lays it down for fact, " that the deluge commenc'd in the " ſpring ſeaſon; the water coming forth upon the " earth, in the month, which we call May.

" That the deluge was univerſal, and laid the whole " earth under water, covering all, even the higheſt " mountains, quite round the globe.

Geneſis VII. 11. " *In the ſecond month, the ſeven-* " *teenth day of the month, were all the fountains of the* " *great deep broken up; and the windows of heaven were* " *opened.*

" I was enabled, ſays our author, to diſcover, what " time of the year it was, that the Deluge began; the " whole tenor of foſſil bodys, clearly pointing forth, " the month of May. nor have I ever met with ſo " much as one ſingle plant, among thoſe vaſt multi- " tudes, which I have carefully viewed, that is pecu- " liar to any other ſeaſon of the year; or any that " falls earlier, or later; any of them ſhort, or any " further advanc'd in growth, ſeed, or the like; than " that they now uſually are, in that month. which af- " ſuredly could never have happened otherwiſe.

" There are ſome *phænomena* of the animal remains, " foſſil, which afford us more arguments to the ſame " purpoſe; and thoſe not leſs concluding than the " other."

Our author in his natural hiſtory of foſſils, catalogue of the additional native ones of England, Tome II. page 92. there he mentions " vegetable bodys proving

" the

" the point. pine cones, pine apples, ſuch as we have " in the end of May, and others, to which I refer the " inquiſitive.

Again Part II. page 1. " variety of vegetable foſſils, " wood, trees, leaves, branches, ſhrubs, fruits."

February 1755. Biſhop *Pocock* exhibited at the Royal Society, a fine foſſil ſprout of the Bambo cane, taken out of a coal pit by Skipton in Craven, Yorkſhire. Mr. *Collinſon* has pieces of the like.

But enough of this argument, which is no other than a ſcriptural demonſtration.

I know well, that nuts, acorns, and other like fruits, occur among the antediluvian timber. whence ſome would ſuggeſt, that they favor the autumnal equinox. but we anſwer it in like manner, as we anſwer the circumſtance of foreign foſſils and *exuvia* of elephants, rhinoceros, crocodile, &c. they come from different quarters of the globe, and are here dropt, at the fall of the waters.

As to vegetable productions for nouriſhment of men and animals, we are not to recur to the little notion the neceſſity of autumnal fruits. no doubt, but the vegetable world by our wiſe author was created in the ſtate of April ſeaſon. we need not fear, but in the country of Paradiſe, there was plenty enough for their preſent ſupport; and whereon to ground GOD'S prohibition, and his free gift: that Adam might eat of all the fruits of the garden, except one.

In *Judæa* figs are ripe at the vernal equinox. as is certain from our Savior's hiſtory.

8. As

8. As to my own judgment, I need add no more, than that chronologers may find a vernal equinox with a new moon a few days old, moſt likely to be the true *epoch* of the world's origin. this preſent year 1763 is pretty near its firſt quarter, at that time: and full moon at the autumnal equinox.

I find the Syſtem of this preſent year 1763 very much correſponds with the year of creation, according to the excellent Archbiſhop *Uſher's* chronology, which I would transfer from the autumnal, to the vernal equinox, agreable to this type following.

It is a ſignal proof that our Druids were of the patriarchal religion, that in reckoning time, they ſet the night before the day: as *Cæſar* teſtifys. this they had from ABRAHAM. ſo in the Coſmogony of *Moſes*, *the evening and the morning made the firſt day.* and ſo on.

The planets places were thus defin'd, for the time of creation, by my friend *Tycho Wyng.* in 1731. at my requeſt.

Heliocentric.				Geocentric.			
		°	′			°	′
♄	♊	6	16	♄	♊	0	45
♃	♒	18	51	♃	♒	29	10
♂	♎	5	18	♂	♊	0	50
☉	♏	0	9	☉	♈	0	9
♀	♐	27	1	♀	♐	21	1
☿	♌	28	2	☿	♈	21	39
				☽	♓	0	36

A Type

A Type of the firſt Week of Creation APJ. 710. *ante Æram Chriſt.* 4004. *cycl.* ☉ 10. ☽ 7. *lit. domin.* ♇. *indict.* 5. *epact.* 17.

April.		
24	♇	Sunday evening, Vernal Equinox.
25	☾	Matter created, and put in motion.
26	☿	The ſun formed, out of the ignifyed part of matter.
27	♀	● new moon. land and water ſeparated. vegetables created.
28	☾	The ſun, moon, and planets, ſet in their proper places.
29	♃	Fiſhes and fowls created.
30	♂	Animals created, and man. the benediction.
1	♇	Sunday, Mayday ☽ Sabbath inſtituted: and matrimony.

In memory of creation, our Druids always made fires on the tops of hills, on Mayday, called *Baaltien*, divine fires. thus old hiſtory and philoſophy joined to calculation, is moſt likely to bring us to the truth.

From the ſame origin, from Druid times, has been continued the cuſtom of holding Fairs, about Mayday, at theſe places, where were their Temples. *Shap*, in Weſtmoreland, where is a great Serpentine Temple. *Pentraith*, in the Iſle of Angleſey, the Druid Academy. Chipping Norton, Oxfordſhire, for horſes, by the Temple of *Rowldrych*. Pensford in Somerſetſhire, by the Temple of *Stanton Drew*, for horſes. Amſbury

Wilts, for horſes, by *Stonehenge*: and elſewhere. *Nainby*, Lincolnſhire, upon the heath, a great fair for horſes, at midſummer; from an alate temple there: as the name teſtifys. *ganaph*, heb. *alatus*.

After what I have ſaid, which I think amounts to ſufficient demonſtration; I need add no more, than an argument, equally concluſive. this I extract from my above mention'd MS. treatiſe; where I have drawn out the full kalendar of the year of the Flood A M. 1656. done above thirty years ago.

The Flood began in the month of May, much about the ſame time, as creation. it was to laſt a full year. conſequently to end, about the ſame month. this is agreable to good ſenſe, reaſon, nature, philoſophy, ſcripture. it was a new creation. all the ſame reaſoning, in favour of ſpring-creation, holds here indiſpenſibly, for declenſion of the Flood; and renovation of nature; of the vegetable, of the animal world.

After the earth had been ſoak'd for a twelve month, under a mile depth of water; is it in any degree likely, that autumn ſhould be a proper time for its relief: either for drying the earth again, for the vegetation of plants, for the propagation of animals. the matter is ſo apparent, ſo ſelf-evident, that I cannot perſuade myſelf, any one can heſitate in their judgment about it. no Theory, or calculation can overcome theſe reaſonings: if we admit, GOD almighty acts with the ſame judgment as we ſhould.

V.

BALAAM DRUID,

A

THEOLOGICAL QUESTION.

Ingredere O magnos; aderit jam tempus, honores.

VIRGIL.

NUMBERS XXII. 6. *I wot, that he whom thou bleſſeſt, is bleſſed; and he whom thou curſeſt, is curſed.*

THIS *chapter*, and the following, pertaining to it, are ſome of the fineſt in the Bible; the fineſt in all hiſtory; and the hiſtory, the fineſt told.

The words are thoſe of *Balak* king of the Moabites, neighbours of the Midianites. from theſe Midianites, our oldeſt Britons are deſcended, in the firſt and pure ages.

The children of *Iſrael*, under the conduct of *Moſes*, were now travelling with a high hand, thro' the coun-

trys between Jordan, and the river Euphrates; the land of the Amorites, Moabites, Midianites, and others; all utterly unable to withſtand the amazing impetuoſity, of the four great armys of *Iſrael*, led on, by their Captain General, *Jehovah*, the veritable Lord of *hoſts*.

Well might *Balak* ſay, " *now ſhall this company, lick* " *up all that is round about us*; *as the ox licketh up the* " *graſs of the field.*" he therefore ſent for *Balaam* the Seer, the Prophet, *Magus*, Druid, who dwelt by the Euphrates; a man of high eminence; thinking it neceſſary to call in, divine aid, againſt ſo formidable a danger.

" *Come now therefore I pray thee, curſe me this people*; " *for they are too mighty for me. peradventure, I ſhall* " *prevail, that we may ſmite them*; *that I may drive* " *them out of the land. for I wot, that he whom thou* " *bleſſeſt, is bleſſed*; *and he whom thou curſeſt, is curſed.*"

I ſhall I. ſpeak of that high and exalted privilege given to a man, the divine commiſſion of benediction and of malediction; bleſſing and curſing.

II. We ſhall apply to the particular hiſtory of *Balaam*, and his prince *Balak*.

Bleſſing, and curſing were the inherent powers of the antient patriarchal prieſthood; anointed, conſecrated, by the immediate deſignation of God almighty, and by order of primogeniture.

Melchiſedec, prieſt of the moſt high God, bleſſed *Abraham*. *Abraham* was a like patriarchal prieſt.

God

God ſays to *Abimelec*, *Gen.* XX. 7. *he is a prophet, and he ſhall pray for thee; and thou ſhalt live.* his prayer and abſolution ſhall reverſe the decree, I had pronounc'd againſt thee. for ver. 3. *behold, thou art a dead man. otherwiſe thou ſhalt dye, and all that thou haſt.*

So *Abraham prayed unto God, and he healed him, and all his.*

Iſaac in *Gen.* XXVII. 29. pronounces in an Euchariſtic feſtival, *curſed is every one, that curſeth thee; and bleſſed is he, that bleſſeth thee.* he was then, as he apprehended, conſecrating his eldeſt ſon, in a ſolemn manner, to the prieſthood; according to patriarchal uſage.

Numbers VI. 23. God gives to *Aaron* the formulary of the general benediction; which he ſhould uſe, upon ſolemn occaſions, to the people.

Deuteron. X. 8. *Aaron* dyed, and *Eleazar* ſucceeded *him, to ſtand before the Lord, and to bleſs in his name.*

The prieſthood of the Jews was by family-deſcent. but ſtill the patriarchal method was kept up, of particular deſignation, and unction of the holy ſpirit. this was the caſe of all the Judges, male and female: of all the prophets. king *Saul* was caught by the ſpirit of the Lord. young *David* felt the divine influence, when he ſlew the lyon and the bear, and the giant *Goliath.*

The power of benediction and malediction was but vicarious; not abſolute; as what the papiſts make of abſolution. no otherwiſe is this power of the Chriſtian prieſthood to be underſtood. 'tis God alone that ratifys

tifys it, or annuls it. the prieſt is only the viſible inſtrument to convey it.

Few inſtances occur of malediction. *Noah* curſed his ſon *Canaan* for a grievous fault. *Curſe ye Meroz*, ſays the propheteſs *Deborah*. fire from heaven called upon king *Ahaziah*'s meſſengers, ſent to take *Elijah*. II. *Kings* I. forty-two children devoured by two ſhe-bears, on *Eliſha's* curſe. II. *Kings* II.

Our Saviour never exerciſed it, but on the barren fig-tree. he check'd the diſciples, for calling down fire from heaven as *Elijah* did: on the inhoſpitable Samaritans.

The heathen were not unacquainted in this particular. *Chryſes*, prieſt of *Apollo*, curſed the Greeks in *Homer*, for carrying away his daughter, and a plague fell upon them.

Obſerve we, our Druids being patriarchal prieſts, were poſſeſſed of the ſame power. they came from *Balaam*'s country. and *Balaam* himſelf may properly be called a Druid; a Perſian *Magus*. ſuch were the Arabian *Magi*, that viſited our Saviour an infant. all had the ſpirit of prophecy, the power of *malediction and benediction*.

Balaam bore a ſtaff. ſo *Elijah*, ſo our Druids. *Eliſha* a leathern girdle. *Samuel* a mantle. as cuſtomarily all prophets, Druids, prieſts, ſpiritual perſons.

We have a famous inſtance in *Tacitus*, the Roman hiſtorian. when *Suetonius* the *proprætor* attackt the iſle of Angleſey, the chief ſeat of our Britiſh Druids; they were oppoſed by *their* troops, our Druids intermixed, and Druideſſes, with diſhevel'd hair, and lighted torches in their hands; pouring forth execrations upon the

the Romans. and *Cæſar* ſpeaks of the Druids power of excommunication; which is the ſame thing: a terrible ſentence, equivalent to *malediction*.

Juſt ſo *Balak* ſollicited *Balaam* to curſe the people of Iſrael. " *they are too mighty for me. then, perad-*
" *venture, I may be able to ſmite them. for well I*
" *know, that he, whom thou bleſſeſt, is bleſſed; and whom*
" *thou curſeſt, is curſed.*"

Benediction was one of the great privileges of the prieſthood, from the beginning; continued from creation, when GOD *bleſſed* our firſt parents. GOD bleſſed NOA after the flood. *Geneſ.* IX. 1. 'twas one eſpecial part of the public ſervice of religion. going to *benediction* was a way of ſpeech, equivalent to our ſaying, *going to church*.

Benediction was one of the high purpoſes thereof. we go not to church on Sundays, like frequenting a Court-levee, out of mere pomp and vanity, to ſhow brilliant clothes, mix and converſe with an idle croud; but to *adore* the king of kings: and are ſure to go home with a bleſſing, for the future week, when we have performed our duty acceptably.

Benediction was the ſecond of the famous precepts of *Noah*, as commonly call'd; held in great eſtimation, by the Jews. their proſelytes ſwear to thoſe VII. precepts; and all their ſcholars, at admiſſion into their ſchools.

They held the prieſt to be in God's place, as God often did it in perſon. *Geneſ.* XXXV. 9. God appeared to *Jacob*, when he came from Padan-aram, and *bleſſed* him. this *Jacob* declares to his ſon *Joſeph*, *Gen.* XLVIII.

XLVIII. 3. he then orders him to bring him his two ſons, to *benediction*, v. 9. *Gen.* XLVII. 7. *Jacob bleſſed Pharaoh*, as prieſt and prophet.

Innumerable more paſſages are in ſacred ſcripture, concerning this matter. Our Saviour at parting with his diſciples, on his aſcenſion, *lifted up his hands and bleſſed them.* they that diſcern ſpiritual things know, that this high prerogative remains ordinarily, with the Chriſtian prieſts; extraordinarily, with the biſhops.

II. Let us reſume the remarkable hiſtory of *Balaam. come now, I pray thee*, ſays king *Balak*, *curſe me this people, for they are too mighty for me.* by thy help, I may peradventure, be able to overcome them. *for I know, whom thou bleſſeſt, is bleſſed; and whom thou curſeſt, is curſed.*

He was ſufficiently apprized of this divine privilege, inherent in the ſacred order. and *Balaam* was a Druid of eminence, an Archdruid; as we in modern terms, may ſay, a biſhop, or Archbiſhop.

The firſt time the princes of Moab came to him, God expreſly forbad him going: the ſecond time, when he ſent a more ſplendid embaſſage, a greater preſent of money, greater promiſes of preferment, more earneſt ſollicitation: God ſaid to him, *if the men come to call thee; riſe up, and go with them.* what follows?

" *And Balaam roſe up in the morning, and ſaddled* " *his aſs; and went with the princes of Moab.*

" *And Gods anger was kindled, becauſe he went. and* " *the angel of the Lord ſtood in his way; for an adver-* " *ſary againſt him.*"

Ver. 32. he tells him, *I went out to withſtand thee, becauſe thy way is perverſe before me.*

The matter, at firſt ſight, is apparently difficult. God bad him to go, with the princes. wherefore is he forbidden; why is God's anger kindled againſt him; why is the angel ſent to withſtand him: how is his way perverſe?

I anſwer. when the princes of Moab came to him, the ſecond time, God ſaid to him. *if the men come to call thee, riſe up, and go with them.*

The meaning is, let it be the buſineſs of theſe princes, to come to thy *levee*, and with humility inquire, what God has ſaid to thee, this night; whether he has permitted thee to go with us?

The embaſſadors of a king ought thus to behave, towards the embaſſadors of the king of kings. the prophets *levee*, is like that of going to church; not like that of going to Court, for pomp and pageantry.

A parallel caſe we meet with in II. *Kings* V. *Naaman* the great Syrian prince, chief General of the army, of the potent king of Damaſcus, *a great man with his maſter, and honorable; a mighty man of valor*, he came with his horſes and chariots, a vaſt retinue, and equipage; many talents in money, many changes of raiment, and rich preſents, according to the eaſtern mode. when he was to approach a prophet, a man of God, one endued with the holy ſpirit, and ſupernatural power, he juſtly thought, he muſt make a ſplendid figure, not appear before God with an empty hand, in an undreſs; for in all antiquity, they dreſt themſelves in their beſt

apparel, ornaments, jewels, when they went to public worſhip.

So *Naaman*; when he preſented himſelf before the prophet; and when he hoped for ſo great a benefit, as a cure of his leproſy. accordingly he came, and ſtood at the door of the houſe of *Eliſha*, waiting for the prophet coming to him.

Eliſha ſent his ſervant to him; bid *him waſh ſeven times in Jordan, and be recover'd of his leproſy.*

But *Naaman was wroth, and went away ſaying.* I expected he would come out to me, and behave with ſuitable humility and politeneſs to a perſon of my high rank and character. I ſuppoſed, he would uſe much ceremony, *wave* his hand over the place, calling on the name of *Jehovah* his God. II. *Kings* V. 11.

The meaning of the expreſſion *wave*, is to make a *croſs*, as we do in baptiſm. for from higheſt antiquity, great has been the regard ſhown towards the form of the croſs; being held for the ſacred ſymbol of benediction.

Thus *Jacob* uſed the ceremony of the croſs. *Geneſ.* XLVIII. in a ſolemn *bleſſing* of *Joſeph's* children. 'tis a ſign ſalutary. when the children of *Iſrael* were order'd to celebrate the firſt paſſover, with a bunch of hyſſop, dip'd in the blood of the paſchal lamb, they were to ſtrike it upon the top, and threſhold, and two ſides of the door, which made the ſign of a croſs, and the deſtroying angel *paſt over*, and ſlew not the firſt-born, in that houſe. whence paſſover.

When an offering of a firſt harveſt-ſheaf of corn, was made to the prieſt, at the vernal equinox, or paſſ-

over time, he thus *waved* it before the Lord, to obtain a bleſſing, for the whole harveſt. and no doubt, but it had a prophetic regard to our Saviour's ſuffering at that vernal equinox.

Hence comes it in patriarchal uſage, that the Druids, in gathering their miſletoe, at the winter ſolſtice, croſſed their hands, as *Pliny* informs us.

Naaman therefore expected the ſame ceremony. but on going off in a rage, his ſervants perſuaded him, to obey the prophet's injunction: and he found the good effects of it. he returned, and waited on him, and offer'd a reward, as was always cuſtomary, on ſuch occaſions. prophets are men, and muſt be maintain'd. their ſpiritual ſervices, and their gifts, are not to be taken for nothing.

The Syrian prince perceived, *Elijah* was truly a prophet of *Jehovah*; and in that character, ſuperior to a prince. the prophet well ſuſtain'd the dignity of his character; did not go out to him to pay him worſhip. but ſent his ſervant to him, with the ſalutiferous meſſage.

Inſtead of our Druid *Balaam* obeying the divine injunction, *if the Princes of Moab wait at thy levee, come to call thee, riſe up and go with them*, what did he do?

Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab.

He went very officiouſly to *call them*; he haſted to the prize, the reward; plenty of riches and honors and dignities and preferments. he painted before his eyes,

the ſplendors of a royal palace; he ſhould appear at the king's levee diſtinguiſh'd amid the crowd; and perhaps on a ſabbath day, to augment the tumult and diſſipation of the profane multitude; more ſollicitous of the ſmiles of an earthly monarch, than of paying his adoration to the king of heaven. and thus encouraging the reſt of the thoughtleſs world, by his bad example.

For this, *God's anger was kindled, and the angel of the Lord ſtood in his way, for an adverſary againſt him. for this he went out to withſtand him, becauſe his way was perverſe before God.*

God, who knew the heart of *Balaam*, ſaw his eager inclination to accompany the Moabite ambaſſadors: *he roſe up early in the morning*, called up his two ſervants, to ſaddle the aſſes, and prepare for a journey; whilſt he knock'd at the chamber doors of the princes; and hurryed them, to ſet out on their return: to loſe no time.

His patience waited not for them to attend *his* levee; with intreatys and perſuaſions to go with them: to know, what the Lord God had ſaid to him to night; whether he had leave to accompany them; to aſſure them how grateful it would be to the king, how honorable to themſelves in perſuading him: how much for his own advantage?

But theſe addreſſes he could not ſtay for. he was before-hand with the princes; and teſtify'd his eager purſuit. he already enjoy'd the royal bounty, and rich emoluments, the reward of that divine power, inherent in his office; *benediction* and *malediction*.

Let

Let us conſider the nature of this great, and ſuperlative gift. God almighty, the ſupreme governor of the world, becauſe he is infinitely above us, abſolutely inviſible to mortal eye, has been ſo extremely condeſcending, as to ordain a viſible prieſthood; men like ourſelves, in nature, to whom he has delegated this extraordinary power.

A prieſt is his repreſentative, to communicate a notification of his *bleſſings*, of his diſpleaſure, as *Nathan* to king *David*: to deliver his rewards, and his threatnings; GOD has aſſured us, he will ratify it. i. e. not exactly and inſtantaneouſly, according to the pronunciation.— he ſees the *heart*, and acts according to that knowledge; the merit, the demerit. we muſt not fancy, the prieſt's abſolution, abſolute: 'tis only conditional.

The prieſt is the mediator between God and his people, he preſents their offerings, their prayers, their ſacrifices; and declares what is the pleaſure of the Almighty.

Great was the honor, reſpect and reverence paid to theſe mediators; called men of GOD, divine perſons. when *Obadiah* a prince, I. *Kings* XVIII. met *Elijah* the prophet, he fell on his face, and worſhiped him, and called him my lord.

To return to *Balaam*. the prophets were cuſtomarily rewarded: called the *reward of divination*. they were men, were to be maintained; their wages was due for their work. when *Saul* was ſent to ſeek his father's aſſes, the ſervant ſaid to him, *there is in this city, a man of God, an honorable man, all that he ſaith, cometh*

cometh ſurely to paſs; now let us go thither, peradventure, he can ſhew us, the way that we ſhould go.

This was *Samuel* the prophet. *then ſaid Saul to his ſervant, if we go, what ſhall we bring the man? for the bread is ſpent in our veſſels. and there is not a preſent, to bring to the man of God, what have we?*

And the ſervant anſwered. *behold, I have here at hand, the fourth part of a ſhekel of ſilver. that will I give, to the man of God, to tell us our way.*

When the elders of Moab went firſt to *Balaam*, ver. 7. they took the rewards of divination in their hands. *Balaam* might juſtly and without blame, have accepted them. but his fault was, not ſtrictly adhering to the divine injunction.

This ſentiment is confirm'd by that ſtory of the prophet, who was torn by the lion, in the way; returning from the lying prophet, who entertain'd him, contrary to God's injunction, *that he ſhould eat no bread, drink no water in the place.*

He had conſtancy enough, to refuſe the king's offer of an entertainment, and a royal reward. but at laſt, was overcome, for ſake of a dinner. I. *Kings* XIII.

This prophet had experienc'd the honor of a divine communication, directly; which ſent him on his errand. he ought not to have tranſgreſſed; not to have eaten, without a like communication to himſelf.

God almighty knew the heart of *Balaam*, a little, low ſoul; imagining, the deity had no conſtancy, but chang'd his opinion, without communicating his orders to him, directly, and immediately. God judges of us chiefly

chiefly by the heart, more than by external actions; which are frequently neceſſitated, to give way to caſual occurrences.

But God's ambaſſadors, Druids, prophets, prieſts, ſpiritual perſons, debaſe their high office, proſtitute the ſacred character, in too officiouſly running after the princes of Moab; in attending their levees: but eſpecially on ſabbath days; in political dependences, and ſervile adulation.

'Tis enough, to go on a week day, when they are called upon. if they are overlook'd by an earthly prince, there is one in heaven, who can better diſcern their heart, and their merit; and proportionably reward them.

St. George, Queen-Square, 15 Aug. 1762.

VI.

VI.

The Sabbath the Foundation of Government:

AN

ARGUMENT.

——— *Meque ad tua limina, Phoebe,*
Ipſe manu, multo ſuſpenſum numine, ducas.

VIRGIL.

GENESIS II. 1. "*Thus the heavens and the earth were finiſhed, and all the hoſt of them.*

2. *And on the ſeventh day GOD ended his work, which he had made; and he reſted on the ſeventh day, from all his work, which he had made.*

3. *And GOD bleſſed the ſeventh day, and ſanctifyed it; becauſe that in it, he had reſted from all his work; which GOD created, and made.*

THUS was Creation finiſhed, in ſix days. There are two reaſons, why the almighty Creator was pleaſed to reckon this great operation, by days-works.

1. To teach us, to act orderly, and regularly; without which, no perfect work can be done. council, deliberation, thought, wisdom must be employ'd, in every business of consequence. a precipitate effect may *by chance*, be produc'd to good purpose. but then 'tis matter of chance, and fortune; not of prudence.

2. There is another, a higher, a *divine* purpose pursued, in this *regular* procedure of the great Architect of the world; to define the time, we are to give, for the *adoration* of our Supreme Benefactor, and to give the highest sanction, that possibly could be, to the Sabbath, even God almighty's own *example:* and to teach us, the infinite importance, and excellence of the duty, for the good of the world.

In speaking to these words, my intent is, to inlarge on the two great Laws of the moral world annexed, conjoin'd, to the work of Creation. I. the Law of the Sabbath. II. the Law of Matrimony. these two are coeval with creation, a necessary part of it, the completion thereof. for on them rests the *basis* of government.

I. Concerning the Law of the Sabbath, of GOD'S *blessing and sanctifying it*, impressing on it a sacred character: and giving his own example to inforce it.

GOD made the world, to provide happiness for an infinity of creatures; that they might enjoy happiness; according to their several natures, and capacitys. he made the world, wherein we, his rational creatures, are to enjoy happiness. do we then not owe him our

suit,

ſuit, and ſervice; to our heavenly Lord; from whom we have our being, and all the comforts, and enjoyments of life? to worſhip GOD is a *natural* duty.

Gratitude is a natural principle, and indiſpenſible duty. could we be ignorant of it, the brute creation would teach it; *the horſe knoweth his rider*; that feeds him, and uſes him kindly: *the ox knows his maſter's crib*. the dog licks the hand that cheriſhes him; and he repays it with fidelity; and love without flattery, or diſſimulation.

To worſhip GOD, is a *moral* duty. and GOD has been pleaſed to acquaint us, with the day, whereon we are to perform it, in a public way.

GOD gave us all our time: and he has been kind enough, to acquaint us, with the quantity of time allotted for our duty towards him; one day in ſeven.

He has given us this notice, not only by way of precept; but *example* too; which we all allow to be more prevalent, than precept. *he reſted from his labor, on the ſeventh day; ſo are we to do. beneficent* Supreme, kindly to teach us, in ſo effectual a method, with what is our juſt duty; what is acceptable to him.

To worſhip GOD, is a *religious* duty; 'tis religion. lives there then a rational creature, upon the face of our earth, that can neglect a duty, *natural, moral, religious:* the command of his kind maker, a law enacted upon the plaineſt, juſteſt principle: a duty, part and beſt part of his nature; connected with it, connected with creation, enforc'd by GOD'S own *example!*

Do we not ruſh into his courts, with haſte, and alacrity, to keep the *holy* day; the high feſtival; the glo-

rious ſolemnity, the aſſembly of the ſaints; commemorative of the world's great birth-day, the mighty labor finiſh'd, and *bleſſed, and ſanctify'd*; which gave us our being, and well-being? when the univerſal frame was *ſpread out* like a fair volume, for our peruſal and enjoyment?

Can any one think, they deſerve the warmth of ſunſhine, and the precious bleſſings of divine providence, that like kindly dews, continually, and plentifully *deſcend* upon our heads; if we do not ſo much as acknowledge them, by obeying his injunction, of the public ſervice of the church?

Lord, who ſhall dwell in thy tabernacle, who ſhall reſt *upon thy holy hill?*

'Tis not the private duty only, which we are to pay in our cloſets, that fulfils the demand; which GOD only ſees. but our *example* in public, is requir'd. and GOD himſelf has led us in the way; by exhibiting his *own example*, a divine leſſon; which he has eſtabliſh'd upon the *baſis* of creation its ſelf. plainly ſhowing, as it were, that the world was made for this purpoſe, and that we have no title to the enjoyment of it, if we neglect to fulfil the injunction.

And we cannot be diſtant from truth, if we aſſert it, that the world was made for this very purpoſe. but this, perhaps, wants a little explanation. for it muſt be acknowledged, religion is our true life: becauſe this life is temporary, the other is to be of an eternal duration.

Aſk we the queſtion, why was the world made? ſome will be apt to ſay, for GOD'S glory. I anſwer,

this may, and ought to be a collateral, but not the chief, and ultimate purpoſe. glory, and honor, and majeſty, and the like pomps, are truly the delight of earthly minds, of ſublunary monarchs.

Not ſo, of the immortal, the eternal, all perfect deity, infinitely happy in the participation, the community of the three divine perſonalitys of the Godhead: wants not the ſnuff of mortal incenſe, for *his*, but for our own ſakes.

And this it is, now time for us to explain. when GOD made the world, *by the word of his mouth*; he made it, becauſe he was *all good*; he was goodneſs its ſelf; eſſential goodneſs, whom *Plato* calls *the Good.* in a word, he made the world, out of the pure principle of *goodneſs.*

He had created thoſe glorious, and immortal ſpirits, the angels. he made them to be happy; and he was pleaſed to *inlarge* his family, to a boundleſs degree. he *inlarged* the *good* principle, beyond all meaſure, he formed the race of men; immenſe was the number of his beneficiarys, the daily objects of his ſuſtentation.

He *extended* his arm to create, and he *opened* his hand; he continues it open, for their ſupport. ſo that it does not appear, there is one ſingle ſpecies of all his creatures, whether vegetable, or animal, that is loſt, ſince creation. how watchful, as well as careful, is his providence, to feed his family; and preſerve them, from all the accidents, that may threaten a deſtruction, of any particular race!

Thus the heavens and the earth were made, and all the hoſt of them; and GOD ſaw that they were very good:

fair,

fair, as the fair original. when as *Job* ſays, XXVIII. 7. *the morning ſtars ſang together; and all the ſons of GOD ſhouted for joy.*

God made not only this low earth for us to inhabit, but he inlarg'd it, into an infinite volume; he cover'd our globe with a ſplendid roof, a canopy of ſtars. *that* is underſtood, in what the holy penman ſays, *the heavens, and all the hoſt of them.* and all theſe, we have reaſon to ſuppoſe are ſo many ſuns encompaſs'd with worlds, as our ſun is; all ſtored with their proper inhabitants. what a world is here; what a Creator? who deſires not to be of the family of ſo great a Being?

To come nearer home, *he made the ſun to rule the day, and the moon to rule the night.* he left us not to grovel in darkneſs, he brought us forth, to his marvellous light. both the ſun and the earth were made for our delight, and ſupport: to fill our hearts with *gladneſs*, as well as for the neceſſary comfort of our lives.

Now come we in a more intimate view to conſider, the conduct of divine providence. as deliver'd in our II. chapter of *Geneſis.*

Thus the heavens and the earth were finiſhed, and all the hoſt of them.

And on the ſeventh day GOD ended his work which he had made; and he reſted on the ſeventh day, from all his work, which he had made.

And GOD bleſſed the ſeventh day, and ſanctifyed it, becauſe that in it, he had reſted from all his work, which GOD created and made.

How magnificently does this holy Secretary of heaven, deſcribe this great, and glorious work of creation! and

and give us, this great Law, in the noble, the Attic ſtyle of a Legiſlator!

Let us now mark the divine purpoſe. Creation finiſhed; the Sabbath inſtituted: a cloſe connexion. great muſt be the purpoſe, ſet forth therein. the one is the ſanction of the other. the man that diſregards the ſabbath, plainly declares himſelf, but a by-blow of the Creation.

In vain, does he range the fields on that day, and admire the verdant beautys of Creation; neglecting the ordinance of the Creator; whom he ought to have been praiſing, and hymning, with his fellow Chriſtians, and with the morning ſtars, the celeſtial *ſons of GOD*, in the happy congregation, under the immediate inſpection of his *good* Sovereign; in *his* courts, *rejoycing before the Lord*, participating of the bleſſed Euchariſt, the ſpiritual nouriſhment of the Soul. this is not the Court of the prince; to loiter the Sabbath away, therein: to court the favor of a tranſient ſmile, neglectful of the bleſſings of heaven, the celeſtial Treaſury of the Church, the city of GOD. there let us ſeek to be enroll'd in the number of happy citizens, and fed at his table.

This is the ſublime happineſs of a regular mind; not doing his own will, or buſineſs, following his own pleaſure, and idle gratifications. his kind author has given him ſix days for that purpoſe, a full, a large indulgence. well may we ſay to him, as our Saviour did, to his drowſy diſciples, *what, could ye not watch with me one hour*, one day in ſeven? do you refuſe me ſuch reaſonable homage; rather refuſe yourſelf, the invaluable

valuable privilege of appearing in my preſence, and receiving a bleſſing at my hand.

II. We are to conſider the other great Law conſequent to creation, and annexed to it, the Law of Matrimony.

Behold the wiſdom, as well as goodneſs of our almighty Father. he has completed a world, a mighty work, worthy of his ſkill, his power, his greatneſs, his *goodneſs:* compleat in all its parts, truly admirable in the whole.

It becomes a judicious workman that has done all this, to eſtabliſh proper laws, and rules, for the adminiſtration and orderly continuance of his work. and this he has done effectually.

In the firſt place, he has eſtabliſhed the Law of nature, by which the component orbs of his Syſtem continue their perpetual and regular courſe. the laws of matter, and motion are ſettled, and admit of no variation, no deviation. the Laws of the vegetable, the animal world, are unalterable; the great parts of earth and ſeas, of ſprings, and fountains, the revolutions of ſeaſons; all anſwer the character GOD at firſt pronounc'd concerning them, *all are very good.*

Come we then to the rational part of Creation, the human kind. inquire, what are the Laws he has aſſign'd us, at the great day of Jubilee, when he *reſted from all his work*, and ſurvey'd it with due complacency.

Highly remarkable are the words of MOSES. *he bleſſed the ſeventh day, and ſanctifyed it.* he conſecrated, ſeperated it, from common days. 'tis a Court-

day

day of heaven: not a Court-levee day, a public Fair, revelrout; but dedicated to the audience of the king of kings, for the liberal diſtribution of his favors, to all that make their regular approach thereto, with due devotion.

We have hitherto ſpoke of the Law of Sabbath. if we peruſe the latter part of the IId chapter of *Geneſis*.

The Lord God ſaid, it is not good, for man to be alone; I will make him a helpmate, or companion. he made woman, of a part of him, and brought her to Adam. therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife. and they ſhall be one fleſh.

Here is the high ſolemnity, the Inſtitution of Matrimony. an inſtitution equally for the benefit of the world, as that of Sabbath. they were both equally made for the benefit of mankind. they are the two joint Laws, coeval with creation; the Laws reſpecting the rational world; of equal importance, uſe, and neceſſity. they are the two great hinges upon which the vaſt machine of the world turns: the golden chain whereon Providence has ſuſpended the due governance, and continuance of the world. almighty *Power* has done its work, now *Providence* takes its part in conducting it.

The Sabbath is the Moral Law: Matrimonial Union is the Political Law, of Society; and the elder of the two, in point of time; the injunction of the ſixth day, as Sabbath of the next.

One is to propagate mankind; the other to preſerve us in peace; and intitle us to God's bleſſing. one is

to form Societys, and combinations of mankind; the other, to teach us our duty towards God, our neighbour, ourſelves.

The conjugal union produces a family. many familys, a village; many villages, a town, a city, a province: many provinces a kingdom, many kingdoms an empire.

See then the beauty, the harmony, the beneficent purpoſe of our *good* Creator, in all his works! we may ſay with the Pſalmiſt. *in wiſdom, O Lord, haſt thou made them all.*

Theſe two Laws are the joint frame of the fabric, of mankind's ſecurity, and happineſs. without them, the pins that knit Society together, are broken; and it falls to pieces, is diſſolv'd. this to humanity, is as the grand, and univerſal principle of gravitation to the material world; as inſtinct to animals, abſolutely neceſſary, to their preſervation, and continuance.

A vow of celibacy is a direct affront to almighty GOD. we have the divine word for it, *it is not good for man to be alone.*

Here was the neceſſity of God's enacting theſe fundamental ſtatutes, as ſoon as he had finiſh'd the world. for free agents, as mankind, without a rule of action, is the greateſt of abſurditys. we know by every day's experience, every month's execution, 'tis the blot of creation.

We ſee then very clearly, how neceſſary theſe two Laws are to Society: the Sabbath and Matrimony. but as mankind are apt to be corrupted; the enforcing, and the execution of theſe Laws, is put into the hands

of government. the government is to guard the morality of the ſubject. puniſhment and execution of offenders, does not ſufficiently anſwer the end. but the wiſeſt, and moſt effectual purpoſe, is prevention, cutting off the tendency to evil.

This ſalutary view is only and effectually purſued, by due attendance on the Sabbatic duty. this is the true method to make an *impreſſion* on the heart. they that go not to divine worſhip, cannot know the morality of actions; and have no impulſe on their minds to do what is good; to abſtain from what is evil. to ſay all, while they neglect divine worſhip, there is wanting the uſe of a good example, a *faſhion* which is moſt prevalent, over the actions of mankind.

GOD has been graciouſly pleaſed to lead the way, to this holy *reſt*: that we may ſeriouſly contemplate, what he has done for us, what he commands us to do, for our own good, benefit, ſecurity; the general happineſs of the world, and of each individual. his own high *example* is the Sanction of the duty, and of the ineſtimable good conſequences, to individuals, to familys, to villages, to towns, to citys, to kingdoms, to empires.

Then it is, that the *ſtream* of his bleſſings flows down upon us. *our ſouls are ſatisfyed, as it were, with marrow, and fatneſs, when we praiſe him with joyful lips:* when we unite in the heavenly choir, with *the ſons of GOD, with ſhouts and hallelujahs of praiſe, and thanksgiving*, for his marvailous works, for his inexpreſſible goodneſs towards the *ſons of men:* for whom he made this glorious ſtructure of the univerſe; and

incomparably adorn'd it, for our uſe and pleaſure: bid us be happy here, and enjoy it; till he tranſlates us from this ſublunary world to the eternal manſions in heaven.

III. In the mean time, let us contemplate the great, and important conſequences, drawn from a due attendance of the Sabbath, to good government; to the benefit of ſocial life; to the peace, and quiet of the world; the ſafety, and comfort of individuals.

After GOD almighty made the world, he made laws, as we have ſeen, for the government thereof, a law of religion; and a law for the multiplication of mankind, in the pure bands of matrimony.

If therefore government be neceſſary for ſociety, theſe are to be continued, as our rule, and guide to all ages. he knew, what was beſt, and moſt conducive to our happineſs, both public, and private.

Religion therefore is the *baſis* of government, and religion is the Sabbath, as enacted at the commencement of the world.

'Tis obvious enough, that religion is practice, not a name only. 'tis the public profeſſion and practice of it, not ſecret exerciſes of piety, between GOD and ourſelves; which extends not to common good.

Much the major part of the world are ignorant and thoughtleſs, carnal and indolent; or active in wickedneſs only. the biaſs of nature is ſtrong to earthly things, weak to ſpiritual conſiderations.

Religion was made for the benefit of ſociety; beſide the moral duty of gratitude and worſhip, towards our ſupreme benefactor.

The

The ſabbath, or religion, is not only the command of GOD, but the natural inſtrument of making a nation potent, and flouriſhing. what ſays that great genius *Cicero*, when contemplating the amazing grandeur of the Roman empire; to which it was arriv'd at his time.

" We are not, ſays he, larger men, and ſtronger, " than the Germans; wiſer than the Greeks; more " cunning than the Gauls or Carthaginians. why " then, has providence favor'd us, to ſo high a degree, " as in a manner to make us maſters of mankind? I " profeſs, I know no reaſon, but that we are the moſt " religious people of mankind."

Thus reaſons that moſt excellent and judicious perſon, than whom none had penetrated deeper into the thoughts of mankind, into the nature, and reaſon of things. and it muſt be allow'd, that the Romans for the firſt ſeven hundred years of their ſtate, were the juſteſt people upon earth; beſide, their incomparable valor, they excelled all nations for public faith and virtue.

As to what *Tully* calls religion, it was not our Sabbath, ſtrictly ſpeaking. but it was what they call'd religion, and practiſed as ſuch. it was equivalent; it preſerved the reaſon of the thing, the *impreſſion* on the mind. and we muſt acknowledge, it had a proper effect upon them. they had not our religion, no more than our ſabbath; but if that conſideration could prove any thing, it proves that we ought to be much more religious than they. it ſtrongly proves our main point, that religion is the *foundation* of government.

I wiſh

I wiſh I could ſay, we practiſe the exerciſes of religion with more aſſiduity, than the Romans did. but in reading their hiſtory, we find it quite otherwiſe.

The primæval Sabbath indeed was loſt, but it was ſupply'd, when every morning, the altars of their *lararium*, or private domeſtic chapels ſmoak'd with incenſe. and in their numerous public ſacrifices, ceremonys, and feſtivitys, of a thouſand kinds, and upon every occaſion; which I might expatiate on, very largely. but I only obſerve the principal affair, the *effect*, which was produc'd by the beſt notions, which they had of religion.

They had the effect of religion, the *impreſſion* upon their hearts and minds. and their governors had the wiſdom, to ſupport, and encourage it. and they found the glorious conſequence of it. they knew, it was the buſineſs of governors to take care, and inforce moral, as well as civil laws; they are connected together, and inſeparable: the influence of one procures the reſpect due to the other.

Let us carry our inquiry ſtill much higher, from the Roman to the Jewiſh œconomy, where GOD republiſhed this firſt Law of the Sabbath; in an audible voice from mount Sinai; with the reſt of the moral laws of the Decalogue. and indeed it is the principal, the foundation of the reſt: it comprehends them all. and the breach of it demands a greater puniſhment, than any of the reſt; certainly, of any ſingle one; becauſe it comprehends the reſt, 'tis a ſecurity for them all.

No

No doubt, but the commandments are of the ſame force, ſame ſanction; the breach of any one of them demands equal puniſhment.

This is a matter that ought ſeriouſly to be weighed by ſabbath-breakers. men that ſteal, that commit adultery, that murder, that neglect the ſabbatical duty, are equally culpable.

Hence in the Bible we find theſe crimes ſo conſtantly conjoint, in the denunciation of GOD'S judgments. hence ſo often is the precept of the ſabbath moſt ſtrongly inſiſted on.

Hence is the ſabbath ſo often made the condition of national proſperity; ſo often the condition of a floriſhing ſtate, of the royal family. and as often the neglect of it, brings a denunciation of the heavy anger, the threatnings, the judgments of almighty power.

'Tis this that chiefly involved the Jews, in the miſerable thraldom of the Babyloniſh captivity.

Nehemiah highly ſenſible of this, ſo paſſionately inveighs, and puniſhes the offenders in this particular. *treading the wine-preſs on the ſabbath, bringing in their corn, carrying all manner of burdens, ſelling victuals: fiſh, and all manner of ware,* in the market.

Then, ſays he, *I contended with the nobles of Judah, and ſaid unto them; what evil thing is this, that ye do, and profane the ſabbath!*

Did not your fathers thus; and did not our GOD bring all this evil upon us, and on our city? yet ye bring more wrath upon Iſrael, by profaning the ſabbath.

Remarkable are theſe words, and not to be paſs'd over without attention.

The

The holy prophet contends with the *nobles* of Judah, why? they did not tread the wine-preſs, reap the corn, carry burdens, ſell fiſh, and the reſt of the articles of indictment, here drawn up. but it was their buſineſs to have prevented, and puniſhed ſuch heinous offences. they ought to ſet a good *example* in keeping the ſabbath themſelves; and ſee, that their inferiors did the like.

The nobles ought not to abſent themſelves, from the public ſervice; be riding out, travelling, doing any ſecular buſineſs. as they are the guardians of the public, they are the government, have the neceſſary coercive powers. they muſt execute the law againſt ſuch offenders; in the manner that *Nehemiah*, after this, preſcribed, and thereby cured the evil.

This is the duty, and the intereſt of the nobles, that is, of good government, to ſollicit the favor of GOD, upon the nation; and upon the royal family, which is one conſpicuous inſtance of GOD'S bleſſing.

A glaring document of this particular, we find in *Jeremiah* XVII. 24. *it ſhall come to paſs, ſaith the Lord, if ye diligently hearken unto me, to bring in no burden through the gates of this city on the ſabbath day, but hallow the ſabbath day, to do no work therein.*

Then ſhall there enter, into the gates of this city, kings and princes, ſitting upon the throne of David, riding on chariots and on horſes; they and their princes, the men of Judah, and inhabitants of Jeruſalem: and this city ſhall remain for ever.

After, follows the denunciation. they were driven through the gates, captive, like beaſts of burden: their city, temple, nation, polity deſtroyed.

Nehemiah

Nehemiah very pertinently applyed to the *Nobles*, men of ſenſe, and learning; fit to govern, enact laws, and ſee them executed.

But chiefly, *Nobles* ought to ſet the *example*. 'tis the duty of their ſtation. the groſs of mankind ſee not the fitneſſes, and reaſon of things. they are to be led to their duty. tremendous is the conſideration, if the *Nobles* become culpable, not of their own faults alone, but for thoſe of the age to come. dreadful, if their puniſhment is to run pace with the evil conſequence!

'Tis not for nought, that GOD almighty was pleaſed to give us his own *example*, as a high ſanction of this holy reſt. our bleſſed Saviour, whilſt on earth, was particularly careful, in the like. it was his conſtant cuſtom, to go to the ſynagogues, on ſabbath day, wherever he was. the Evangeliſts teſtify it, in general. many of his beneficent miracles were there performed: and ſome of his diſcourſes.

'Tis the greateſt ſoleciſm in nature, to think, that government can be ſupported without it; that Society can ſubſiſt. they are ſo cloſely connected, as to be one individual; the ſabbath the ſoul, matrimony the body of the common-weal. they that neglect the ſabbath, have no right to the bleſſings of Society. they can claim no title to the public comforts of life, peace, and plenty, and the like; as they have not joined in the common petitions for them; at the hands of our bountiful Creator. they can hope for no private bleſſings, on themſelves and familys. they have no love

for their country: forfeit a claim to humanity its ſelf; for a juſt definition of a man is, that he is a *religious* animal; as well as ſocial. the high facultys of his mind, are for his condemnation, which ſhould lead him to his true glory; a due ſenſe of religion, of the duty he owes to GOD, and to Society: the worſhip of the Deity, the *example* he owes to his fellow-creatures.

GOD worked ſix days. them he has given *us*, for work. the ſeventh day he *reſted* from work, to teach us, not to work on the day which he has ſanctifyed. he did not order, command it, as a precept, but led us on the way. let us follow the glorious, the ſhining *example*. for as my learned friend Dr. *Middleton*, in the life of *Cicero*, thus writes, with great juſtneſs, p. 556. "this great man *Cicero*, took the ſyſtem of the world, "or the viſible works of God, to be the promulgation "of God's law; or the declaration of his will to man-"kind. whence as we might collect his Being, na-"ture, and attributes; ſo we could trace the reaſons "alſo, and motives of his acting; till by obſerving "what *he* had done, we might know, what *we* ought "to do; and by the operations of the divine reaſon, "be inſtructed, how to perfect our own. ſince the "perfection of man conſiſted, in the imitation of "God."

And thus we ſee how *Cicero* comments, as it were, upon MOSES, in regard to the Sabbath.

In concluſion, we muſt aſſert, that the ſabbatic obſervance only, both makes and preſerves the impreſſion

of religion; the great requiſite, the abſolute duty, the indiſpenſible intereſt of all government, to obtain. 'tis their glory, their ſecurity, upon which the favor of Providence depends. they muſt be inconſiderate, injudicious, blind, that do not ſee the connexion, the uſe, the neceſſity of it.

St. George, Queen-Square, 10 July, 1763.

VII.

A

Sunday's MEDITATION.

June the 10th, 1759.

A

SACRED CRITICISM.

Aſpice venturo lætentur ut omnia ſæclo.

VIRGIL.

IT appears to me an undoubted truth, that the anceſtors of mankind, and the patriarchs, had very preciſe notions, of many particulars, relating to the expected *Meſſiah*. ſuch were communicated to them, in prophetic notices, from time to time; handed down from all ages, diſperſed through all people. they knew the nature of his birth, that it was a divine geniture; that he was to be born of a Virgin, without communi-

cation

cation of a man, but to be called the Son of God; that his mother's name was to be *Mary*.

They knew, that he was to reform the world, and that he was to dye, for the demerits of all mankind; that he was to dye by crucifixion, and even at the time of the vernal equinox; as his birth was to be at the winter ſolſtice; and in a rocky cave; when the whole world was in peace.

They knew, that he was to ariſe to life again, and aſcend to his father in heaven. in ſhort, they knew, he was really a divine perſon, a perſon of the Deity; at the ſame time, had the human nature; was, as we may ſay, a God-man.

All theſe particulars, and many more of the like, I could prove very largely, from human, as well as ſacred teſtimonys. in time, among mankind, theſe notices degenerated into ſtory, and allegory. all the eaſtern world, where they were firſt communicated, was ever fond, and is ſo ſtill, of a pompous, figurative manner of ſpeech, in narration, in writing; rhetorical flowers, *ſimiles*, marvellous images, and expreſſions, ſymbol, allegory.

The Greeks the like; but through extreme ingenuity, they turn'd them all into mere fable; alter'd, and corrupted names, and circumſtances; yet ſo, as that with moderate ſagacity, we can fiſh out the latent truth; and the original plan, on which they have built their pleaſing ſtorys. moreover they drew every thing, all antiquity, into their own country.

Ovid's elegant book of *Metamorphoſis* is an everlaſting fund of materials, to prove my aſſertion. and has

has preſerv'd innumerable ſacred records of the old world; though involv'd in his pleaſing manner, of fable. and the poet himſelf knew them to be, truth at bottom; handed down by word of mouth, and in traditions, by the Greeks; before they became maſters of hiſtorical writing.

I have many years ago printed a plain proof of *Jehovah*, the divine hero of the Jews, their leader, patron, oracle, their God; couch'd under the heathen fable of *Bacchus*.

It cannot be queſtion'd, but that the ſtory of the birth of *Bacchus* ſprings from antient notions of the geniture of the true Son of God. his mother's name *Semele* is pure Hebrew; the name of God, *Shem el.* being daughter of *Cadmus*, points out to us, whence the fable came, Phœnicia; and the time of its tranſportation from Aſia to Greece, not diſtant from the truth.

At the ſame time, it acquaints us, with a piece of mere hiſtory, valuable; and of high antiquity.

The ſacred hiſtorian, *Geneſ.* X. tells us, the Hivite was the ſon of *Canaan*, ſon of *Ham*. this Hivite, *Hevæus*, the family name, was the ſame as *Cadmonite*, mention'd *Gen.* XV. 19. who is no other than our *Cadmus*: at leaſt *Cadmus* of the Greeks was a near deſcendant from that original ſtock.

Though his poſterity, as well as the reſt of the Canaanite nations became idolaters, yet *he* was of the patriarchal religion; and render'd himſelf particularly eminent, for erecting a ſerpentine temple, or *Draconticum*, ſuch as that immenſe work at Abury in Wilts; and Shap in Weſtmorland.

Theſe

Theſe temples were formed of huge unhewn ſtones, laid out in form of a ſnake, tranſmitted through a circle; of like ſtones; ſet upright in the earth.

Hence mythology made the ſtory of *Cadmus*, and his wife *Hermione* being turn'd into ſnakes; of *Cadmus* killing a ſnake, ſowing its teeth; men ſpringing up therefrom, and the like.

The name of *Hevæus*, Hivite, in ſcripture *Cadmonite*, comes from *ſnake* in Hebrew. *Cadmus* was the ſon of *Agenor*, who is at leaſt a deſcendant of the CANAAN of *Moſes*, ſon of HAM, call'd by the Greeks *Agenor*, as likewiſe *Mercury*, their deity; from his beginning the trade of a merchant: and a keeper of ſheep. *Europa*, daughter of *Agenor*, or *Cna*, in Phœnician, was carryed away to Crete by *Jupiter*, king there, and gave name to Europe. his ſhip had the ſign of a white bull, which gave a handle for the fable. this *Jupiter* was one of the *Curetes*, *Dioſcuri*, who firſt, after NOA, built ſhips. they were of the patriarchal religion; and near relations of *Melchiſedec*. *Sanchoniathon* explains theſe matters.

Hermione, wife of *Cadmus*, or *Harmonia*, as ſome call her, gave name to mount *Hermon*, ſo fam'd in ſacred writ. on mention of which, I made this criticiſm.

Pſalm CXXXIII. 3. *like as the dew of Hermon, which fell upon the hill of Sion.*

This is a compariſon, or illuſtration of the ſacred ointment, poured upon *Aaron*'s head, which ran down upon his beard, and thence to the ſkirts of his garments.

In vain have the learned try'd to reconcile this, to any propriety, in the compariſon; becauſe the hills of *Hermon* and *Sion* are ſo far diſtant. hear the moſt learned *Reland* for all the reſt. *Palæſt.* Tom. I. p. 325. " he profeſſes himſelf far from being ſatisfy'd, with " what explications the Critics have made on this head. " nor can he ſatisfy himſelf, he frankly owns; ſo as " to ſtrike out any juſt meaning."

He proceeds to give us his own opinion, as little to the purpoſe, as the reſt. and he quotes too, our *Maundrell* to help him out, who ſays, " the dew is " exceſſive great, that falls upon the mount *Hermon.* " he being an eye witneſs."

No doubt, but the Pſalmiſt means, to compare the copious effuſion of the ointment, to the copious effuſion, or deſcent of dew, upon the mountain. ſo far is good ſenſe. but the difficulty is this. how can the dew that falls on mount *Hermon*, be ſaid to deſcend thence, on mount *Sion*, as the ointment, fell from *Aaron's* head, to his beard; and thence down to the ſkirts of the ſacred, and magnificent veſtments?

Theſe mountains of *Hermon* and *Sion*, are many miles aſunder, and have no continuity, or relation to one another. the difficulty of underſtanding the paſſage therefore lyes,

1. In wrong notions of the mountain *Hermon*, which had its name from *Hermione*, the wife of *Cadmus:* in the country of the Hivites, Cadmonites.

2. In a falſe reading of the place.

As to the firſt. the mount *Hermon* is commonly, but erroneouſly thought to be that ſo called, which lyes on the eaſt ſide of the plain of *Eſdraelon*; nigh mount *Gilboa*, and below mount *Tabor*. but truly *that Hermon* is meant, which lyes ſtill much farther north, at the head of the river Jordan, and is the northern boundary of the land of Paleſtine; and is a parcel of the great mountains of *Libanus*.

As to the former *Hermon*, even that is far enough from mount *Sion*; it has no manner of connection with mount *Sion*. but when we admit of the latter, the difficulty in the Pſalm vaniſhes. if

2. We correct the reading of the word *Sion* into *Sirion*. *like as the dew of Hermon, which fell upon the hill of Sirijon.* our tranſlation errs likewiſe in the ſenſe; as if the dew fell but once; ſo in the number; as if one mountain of *Sion*. but thus the verſion ought to be, from the original Hebrew.

"Like as the dew of *Hermon* falling upon the *mountains* of *Sirijon*."

The word *mountains* is enough to aſſure us, it cannot be the more famous mount *Sion* at Jeruſalem here underſtood: which is but one ſmall hill, caſtle-like, on which *David* built his palace, his city, ſepulcher, and the holy Tabernacle for the ark: till *Solomon* built the Temple on an adjacent hill: and therefore that hill whereon the Temple ſtood, was frequently afterward, by a figure, call'd mount *Sion*. but this is never nam'd in the plural number mountains.

For this reaſon, the Syriac verſion, the vulgar Latin, and the Arabic, in our firſt text, depart from the ori-

ginal. they not underſtanding the true purport, tranſlate it in the ſingular, *mountain*. and ſo do the Pſalms in our Liturgy. in the Bible tranſlation, 'tis right, *mountains*, though wrong, *Sion*.

The tranſlators of our Bibles, ſenſible of the difficulty we are diſputing about, render it thus, *as the dew of Hermon, and as the dew that deſcended upon the mountains of Zion*. wherein the beauty of the compariſon is perfectly loſt. for a continuity is wanting, to render the ſimilitude proper. the dew muſt run from one hill to another, like the oil falling from *Aaron*'s head, to his beard, and to his garments. they rightly tranſlate *mountains*, though nowiſe proper for *Sion* at Jeruſalem.

But *Hermon* and *Sirijon* are contiguous mountains, one lying under the other.

Deuteron. III. 9. *Hermon*, the Sidonians call *Sirion*; but the Amorites, *Shenir*.

Solomon's Song IV. 8. *Shenir and Hermon*. *Solomon*'s Songs may be called *Duets*, a male and female interlocutor. here *he* ſpeaks. "*Come with me from* "*Lebanon, my ſpouſe, with me from Lebanon: look* "*from the top of Amana, from the top of Shenir and* "*Hermon: from the lions dens, from the mountains of* "*the leopards.*"

This is part of a ſong compos'd by the king, when he entertain'd his Egyptian ſpouſe, at his tower or pleaſure houſe on mount Lebanon, looking toward Damaſcus. the ſweeteſt proſpect in the world.

We muſt likewiſe correct *Deuteron*. IV. 48. *from Aroer, which is by the bank of the river Arnon, even*

unto mount Sion, which is Hermon. read *Sirion, which is Hermon,* i. e. a part, a branch of *Hermon.*

Here are two erroneous paſſages in the Bible corrected. and the beauty of our expoſition appears ſtill ſtronger, by conſidering the original of the word, the denomination of the hill. *Sirion,* which ſignifys *dry.* the oil for fragrance, was as comfortable, and deſcended plenteouſly, as the dew falling from *Hermon*; ſo plenteous, as *Maundrell* deſcribes it, upon the *dry* mountains of *Sirion,* lying underneath it.

This piece of ſacred criticiſm is produc'd from my mention of *Hermione,* the wife of *Cadmus.* the *Cadmonites,* a Canaanite nation, were ſeated about mount Libanus. one of them went and built Thebes in Beotia, which was afterwards deſtroyed by *Alexander* the Great. *Cadmus* built a ſerpentine temple at his new city, being then in patriarchal times. afterward, in idolatrous times, after the *Exodus* of the children of Iſrael, and that people ſeated in the land of Canaan; the worſhip of *Bacchus* began, and was carryed to Thebes. to give the greater ſtrength and ſanctity to it, 'tis annexed to the founders family, with notions of old times, concerning his geniture, derived from their notions of *Meſſiah.* by thus giving it the air of antiquity, and of royal authority, it gather'd conſiſtence and propagation. whilſt ſuperſtition added the notion of the imaginary hero *Bacchus,* from the wonderful conduct of *Jehovah,* carrying the Iſraelites from Egypt, and planting them with a high hand, in their ſeat of Canaan: which loudly rang, through all the adjacent nations.

And

And this among the Greeks was the moſt common original of idolatry, and mythology. return we now to *Cadmus*, after this digreſſion, ſuitable to a Sunday's meditation. ſome later hero of *Cadmus*'s family is to be underſtood, whoſe acts are conſolidated with the original, of higher times. he conſults the oracle where he ſhould fix his ſeat, order'd not to return, unleſs he found his ſiſter *Europa*, who was carried away from Phœnicia, by a young king of Crete, called *Jupiter*. he, as I ſaid, was one of the *Dioſcouri*, the firſt traders, and navigators; with whom joined the Phœnicians of the ſame profeſſion; with whom joined the Arabian deſcendants of *Abraham* by *Keturah*, who came to Brittain for Tyn.

Conſulting oracles was original in Canaan, at Salem, where *Melchiſedec* preſided. there *Rebekah* conſulted. *Geneſis* XXV. 22. the ox which *Cadmus* meets, and follows, means a ſacrifice, which he prepar'd to offer, for good ſucceſs in his new undertaking; the founding of a city. he ſends his men to a fountain. water ever neceſſary on theſe occaſions. the ſnake which kills his men, and which he afterwards kills, means the *Dracontium*, or ſerpentine temple, which he erected of ſtones, ſet in the ground, in the ſerpentine form: ſuch as we have in Brittain.

" He kill'd the ſnake, by throwing a vaſt ſtone, with " which, with like force, the mightieſt walls had been " cruſhed and crumbled into duſt," as the fables relate.

While wondring at its prodigious bulk, a divine voice orders him to ſow its teeth, and a band of armed men

men ariſe; which means the prizes and contentions at feats of arms, on celebrating the religious ſolemnity at the temple, as uſual in old times.

All this was at founding the city, in the early ages. he and his wife at length, are turn'd into ſnakes. this means their immortal ſtate, after death. ſo *Virgil* makes a ſnake come forth, from the *tumulus* of *Anchiſes*; when *Æneas* ſacrific'd to his *Manes*. the people erected a *tumulus* over *Cadmus* and his wife; hard by the *Dracontium*. he became the guardian genius of the city. and coins are ſtruck in memory of him: on one ſide, he is repreſented as throwing a great ſtone at a ſnake. on others, a great ſtone is figured with a ſnake twiſted round it.

We are to remark, that the Greeks report all the moſt ancient ſtorys, of people of the patriarchal religion, in the ſtyle and manner of their own times, lapſed into idolatry: though the perſons ſpoken of were not idolaters.

In after ages, when the worſhip of the Hebrew *Jehovah* under the name of *Bacchus*, became famous, and was brought over to Thebes; they engrafted it, into the houſe of their founder. *Semele*, a daughter of *Cadmus*, is become with child by *Jupiter*, array'd in divine majeſty: whoſe ſplendor conſumes her. the child young *Bacchus*, is ſnatch'd from the flames, ſued up in his father's thigh, and there fulfils his time, to the birth.

Thus he is twice born, by human and divine geniture. he is of two natures, God and man. as often denominated in *Orpheus*'s hymns. he is given to the nymphs

nymphs of mount *Nyſa*, to be brought up: which is mount *Sinai*. where they firſt heard of his celebrity. but I need not here repeat what I printed on this head, in *Palæographia Sacra*, nor what I could abundantly add to it. thus much I quote to ſhow, what notices the antients had, of the nature, and birth of the expected *Meſſiah*, and here ſpecify'd, in the ſtory of *Semele*.

We muſt remember, the Greeks draw all antiquity to their own country; conſequently the birth of *Bacchus* is affix'd to the family, of the founder of their city. ſo *Hyacinthus*, the favourite of *Apollo*, caſually kill'd by him, is the origin of the moſt famous feſtival *Hyacinthia*, at Sparta. he was grandſon to the founder of that city: ſon of *Amycheus*, ſon of *Sparta*, wife of *Lacedemon*. the *Hyacinthian* feſtival was of an immoderate lamentation, firſt had by the women, for his death; then of as great a rejoicing, for his coming to life again. the whole deriv'd from notions among the anceſtors of mankind, concerning the death, and reſurrection of *Meſſiah*. of this I have ſpoke already.

Another famous ſtory in fabulous antiquity, is that of *Myrrha*, who became with child, by her father; which child was *Adonis*, whoſe death was the origin of another moſt famous, Greek feſtival, *Adonia*, celebrated with like lamentations and rejoicings. which evidently expreſs the knowledge they had, of a divine hero, that was to be born, and dye for mankind; and be raiſed to life again. *Myrrha* is *Mary*. *Adonis* is Lord, in Hebrew.

VIII.

VIII.

A

Sunday's MEDITATION.

June the 24th, 1759.

HESCOL.

SIVE

ORIGINES BRITTANICÆ.

Non eſſe curſum ſtudiorum, ab ipſa Theologiâ incipiendum: ſed exercendum prius animum in aliis artibus, & diſciplinis.

MAIMONIDES *More* NEVOCHIM.

HAVING innumerable proofs, that our Britiſh anceſtry, who firſt peopled the Iſland, were of Oriental extraction, and that the Druids their prieſts, were of the firſt and patriarchal religion; in the courſe of my ſtudys, I made large reſearches into the particulars of that firſt religion; which I found to

be the ſame as Chriſtianity. of courſe, I muſt be drawn into an inquiry, concerning the original planting of Brittain. I found, they came hither by ſea, in the earlieſt times of the world, before the oppoſite continent was well peopled, before idolatry began.

The Druids are univerſally ſo fam'd for their worſhip in groves, that they naturally lead us to the firſt Archdruid ABRAHAM. and in purſuing theſe inquirys, I perceived how they and their people were connected with the illuſtrious Patriarch; and in the main were his deſcendants, of the Arabian branch, by his laſt wife *Keturah*.

Making a critical examination of her hiſtory, I diſcerned, the learned commentators on the ſacred pages, both Jews and Chriſtian, have not rightly ſtated it; out of a falſe apprehenſion of not keeping cloſely to the narration of *Moſes*.

This work conſequently ingages me to conſider the chronology of ABRAHAM, as a plan whereon to conduct it. and this muſt be done with more attention, than has been. and therein we muſt ſeek for a greater clearneſs, in the hiſtory of the Patriarch, which will, at the ſame time, very much aſſiſt us, in pointing out the antiquitys of Brittain.

We ſhall find from ſufficient proofs, that they are connected together. whence we ſhall not wonder, that the method of religion practiſed by our good Patriarch, was the ſame with that brought hither by the Druids; and how much miſtaken are all our writers, who fancy them, no better than the other heathen prieſts.

Nor ſhall we wonder ſo much, at the innumerable Druid Temples, ſpread all over the Brittiſh iſles; and the immenſe quantitys of thoſe braſs inſtruments, call'd *Celts*, belonging, in moſt antient times, to their religious performances.

Look over the ſacred hiſtory of ABRAHAM, we may diſcern, *Moſes* continues it, in an uninterrupted tenor, to the marriage of his ſon *Iſaac*; to the end of the XXIVth chapter of *Geneſis*. this is properly the ſacred hiſtory of the Jews; for from *Iſaac* they were to deſcend: and the *Meſſiah* from them. this was the buſineſs of *Moſes*'s pen.

After this, it became him to finiſh the hiſtory of ABRAHAM, to render it intire. which he does in the ten following verſes, of chap. XXV. concluding with his other iſſue, by his laſt marriage with *Keturah*, his death and burial, his laſt will, and teſtament: how he diſpoſed of the great riches, God had bleſſed him with.

He begins the chapter. *Then again, Abraham took a wife, and her name was Keturah.*

And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

He proceeds, in giving *their* progeny; and that he *gave his ſubſtance to Iſaac: but unto the ſons of the concubines, which Abraham had, he gave gifts, and ſent them away, from Iſaac his ſon; while he yet lived, into the eaſt country.* i. e. Arabia. 'tis very plain from hence, that ABRAHAM was not in his decrepid old age, when he took *Keturah*, as a ſecondary wife. he dyed at the age of one hundred and ſeventy-five, that is an hundred

years from his entrance into the land of Canaan. *he dyed in a good old age, an old man, and full of years, and his ſons Iſaac and Iſhmael buryed him with Sarah his wife.*

The ſons of *Keturah* are not ſo much as mention'd, aſſiſting at the great funeral. they were gone off long ago, into their deſtined inheritance, in Arabia; they were marryed; had familys of their own: ſome of their ſons and grandſons, juſt mentioned by *Moſes.*

Now 'tis evident, if we conſider the matter attentively, that this whole affair of his marrying *Keturah*, his children and grandchildren by her, is recited only as a kind of ſupplement, an appendix to the hiſtory of this great progenitor of the people of the Jews. it begins, *Then again Abraham took a wife* —— 'tis not intended to be inſerted in order of time. 'tis recommencing a new period; though not to be omitted, not neceſſary to be inſerted, in the order of time.

The *Rabbins* and the Chriſtian commentators muſt greatly err, to think, this was, after *Abraham* was *old and well ſtricken in years*, as mention'd in the beginning of the preceding chapter; after Queen *Sarah*, as *Joſephus* calls her, was dead: when he was providing a wife for his ſon *Iſaac*, the great heir of the family, and of the promiſe, that is, of *Meſſiah.*

They muſt needs err againſt nature, and all degrees of probability; to think *Abraham* marryed in a decrepid old age, after *Iſaac* marryed, after *Sarah* was dead; that he had ſo many children then. 'tis a falſe tenderneſs to his character, to reckon it blameable, for him to take a wife, or rather a concubine, while *Sarah* lived.

lived. *Keturah* is expreſly called *concubine*, in I. *Chron.* i. 32. as alſo in the chapter before us. *Gen.* XXV. 6.

It never was reckon'd criminal for a man to take a concubine, in the eaſtern part of the world, to this day. and this affiance of *Keturah* ſeems particularly to be done, by the will of heaven; at a time, when the world wanted peopling; when the true religion wanted to be ſpread abroad; when God purpoſed, that the major part of the globe ſhould be peopled, by the poſterity of *Abraham*, as it is this day.

The major part of Aſia, the major part of Africa, are peopled now, by *Abraham*'s Arabian deſcendants; moſt part of the Turkiſh empire: the Jews abound in all quarters of the globe, in great numbers in Europe. all our aboriginal Britons, I take to have been of the Arabian ſtem; and ſo are the remains at this day, the Corniſh, Iriſh, Manks, Erſk, Highland Scots; Welſh, in ſome degree, though later than the others. this ſeems to have been the purpoſe of heaven, in this match of *Keturah*.

Let us review the hiſtory. certain it is, from the expreſs words, *Geneſis* XXV. 6. that *Abraham* ſent theſe ſons of *Keturah* into Arabia, with ſuitable gifts, to put them into a proper way of livelyhood; he ſent them away at a diſtance, becauſe they were to have no part of the land of Canaan, from *Iſaac* his ſon, *in his life time*. he thus ſought to provide againſt the inconveniences of their vicinity, which might occaſion quarrels. 'tis reaſonable to ſuppoſe, they were then at man's eſtate, and able to provide for themſelves. and 'tis as reaſonable to ſuppoſe, *this* was about the time of

of *Iſaac*'s marriage: and therefore 'tis mention'd immediately after that event.

We muſt conclude then, that he took *Keturah*, not long after the birth of *Iſaac*. the birth of *Iſaac* was purely ſupernatural. *Sarah* well knew, ſhe ſhould have no more children. ſhe therefore gave *Keturah* to her huſband, as ſhe had formerly given him *Hagar*. he had ſeventy years of his life remaining. no wonder then he begat ſix ſons: who were fit to be ſent away, when *Iſaac* marryed.

Concubinage was no crime, and when the world wanted people, neceſſary. ſo *Rachel*, when ſhe found herſelf barren, gave her maid to her huſband. and *Leah*, when ſhe found, ſhe had left off having children, gave her maid to her huſband.

Though the time of ABRAHAM taking *Keturah*, cannot be preciſely known; yet we may make a reaſonable approximation to it; which is ſufficient for our purpoſe, from the connection between the hiſtory of the holy Patriarch, and the Egyptian, Phœnician *Hercules*, who is the HESCOL of *Moſes*, the confederate of ABRAHAM, who brought the firſt colony to Brittain.

Herodotus in *Clio* writes, among the cuſtoms of the Perſians, a ſon is not admitted to the preſence of his father, but is brought up by the women, till he attains the age of five years. and this manner ABRAHAM brought with him, from the eaſt.

Geneſis XXI. 8. ABRAHAM made a great feaſt, the ſame day that *Iſaac* was weaned. this was the time, that he was five years old. to the feaſt were invited

invited his confederates HESCOL, *Aner*, and *Mamre*, with their wives and daughters; from among which, moſt probably, *Sarah* complimented her huſband, with *Keturah*, for a ſecondary wife, to render the feſtivity more ſhining. this was A. M. 2113. and then ABRAHAM was juſt paſt one hundred years old. tho' *Sarah* was paſt child-bearing, her huſband was plainly not: and for her quiet was oblig'd to part with *Hagar*. and then it was, no doubt, when he took *Keturah*: having a great ſpace of life before him.

There is another circumſtance in the ſacred hiſtory, which very much confirms my ſtating this point of chronology.

Though ABRAHAM left Mamre by Hebron, removing ſouthward to Beerſheba, and there *Iſaac* was born: yet it appears, that he kept his farm at Mamre, and *Sarah* lived chiefly there with *Iſaac*, growing up to manhood: ſhe dyed there, and was buried there. this hapned whilſt ABRAHAM dwelt at Beerſheba with *Keturah*. ſo that it ſeems to be a prudential management, to prevent that inconvenience, and the uneaſineſs that they knew before, was the caſe, whilſt *Hagar* lived with her: to prevent likewiſe his children by *Keturah* quarrelling with *Iſaac*'s children.

Iſaac brought his wife into his mother's tent. and lived there, at Mamre; whilſt his father lived with his new family at Beerſheba. and this gives us a truer notion of this part of the hiſtory of the great Patriarch's life, than common; as to the latter half of it.

SACRED

SACRED CHRONOLOGY.

A.M.

1770 HAM, after the Flood, builds Byblus on the Phœnician coaſt. Hebron, Kirjath Arba, built by *Arba*, one of the *Anakim*.

1800 MISRAIM, ſon of *Ham*, peoples Egypt: built Zoan, Memphis, now Grand Cairo.

1820 PHUT *Typhon*, *Ham*'s ſon, had a fleet in the Sirbon lake, and mouth of the Nile; builds Abaris and Heliopolis, in lower Egypt: kills *Miſraim*.

1830 The *Cabiri Dioſcuri*, ſons of *Sydic*, dwell at Berytus, build ſhips; navigate to Crete, and Cyprus, for iron, and copper: build a patriarchal temple on mount Caſſius.

1840 Sidon built by *Sidon*, ſon of *Canaan*.

1850 The Paſtors royal, *Hycſi*, under *Salatis*, from Canaan, invade lower Egypt; build Tanis, Peluſium. the Aſſyrians make inroads into Canaan. many Canaanites go into Egypt, after *Salatis* and his ſucceſſors: between whom, and the Miſraimites, continual wars.

2008 ABRAHAM born in Chaldea. the Aſſyrians make Sodom, and the *Pentapolis* tributary.

2070 About this time *Aſſis* HESCOL, of the Amorite race of princes, was born: who reigned in lower Egypt, at Abaris, or Peluſium.

2078 The vocation of ABRAHAM. he goes to Charran.

ABRA-

A. M.

2083 ABRAHAM from Damaſcus, enters the land of Canaan; on Wedneſday, May 4th, according to *Uſher*. he builds an open patriarchal temple, on the hill at Sichem: afterwards *Neapolis*. ſome Canaanites, uneaſy in Egypt, are returned into Canaan; from HESCOL.

2085 ABRAHAM removes to Bethel; ſo call'd, from the temple, he built there.

2088 ABRAHAM driven by famin, goes into Egypt, to HESCOL, the paſtor king, at Abaris, now Damiata. he is *Melcartus*, *Hercules*. a friendſhip grew up between them.

Canaanites, and Perizzites, uneaſy at the wars, leave HESCOL, and go back to Canaan.

2092 ABRAHAM returns to Canaan, to Bethel.

2093 HESCOL, *Aſſis*, *Melcartus*, *Hercules*, with his people, his brothers, *Aner* and *Mamre*, quit Egypt; come to Hebron in Canaan.

2094 ABRAHAM'S victory over *Chederlahomer*, and the Aſſyrians. *Iſhmael* born.

2095 ABRAHAM removes to a farm at Mamre, by Hebron, by the oak-grove; builds a temple there: confederated with HESCOL, *Aner*, and *Mamre*.

HESCOL goes to Tyre, builds a fleet, joins the *Dioſcouri*, *Curetes*, well-ſkilled in navigation; goes to ſea.

2107 ABRAHAM being circumciſed, removes to Gerar Beerſheba, to king *Abimelech*; builds a temple, and plants an oak-grove there.

A.M.

2108 ISAAC born there. HESCOL goes on marine expeditions round the Mediterranean.

2113 ISAAC weaned. ABRAHAM diſmiſſes *Hagar*, and her ſon *Iſhmael*: takes *Keturah*, probably a daughter of HESCOL'S. lives at Beerſheba: *Sarah* and her ſon *Iſaac* at the farm of Mamre.

2114 HESCOL ſails through the Sraights into the ocean; goes to Brittain for Tyn; accompanyed by Canaanites, Amorites, Perizzites, Tyrians, *Curetes*, and the like.

Ephron the Hittite prince, takes poſſeſſion of Hebron.

2117 *Midian* born to ABRAHAM: the original *Chiron* of the Greeks.

2121 ABRAHAM attempts to ſacrifice his ſon *Iſaac*.

2145 *Sarah* dyes at Mamre farm; by Hebron: buryed there.

2147 APHER born, ſon of *Midian*, call'd *Phryxus*, by the Greeks.

HESCOL makes a ſecond expedition to Brittain for Tyn. plants a colony *Erythria*, at Cadiz.

2148 ISAAC marrys *Rebeccah*: they live at Mamre farm.

2167 APHER accompanys HESCOL in his expedition againſt *Anteus* in Africa. APHER and HESCOL viſit *Atlas*; land horſes in Theſſaly. make another expedition for Tyn to Brittain. the name of the iſland taken from APHER.

2168 JACOB born, at Mamre.

HESCOL

A.M.	
2177	HESCOL marrys a daughter of APHER'S.
2178	ISAAC, ſon of HESCOL, call'd *Æſachus* by the Greeks.
2181	*Ogyges* I. from Hebron, ſeated in Attica.
2182	HESCOL and APHER plant a colony in Phrygia, and Colchis.
2183	ABRAHAM dyed: buryed in Mamre farm.
2207	Grandchildren of APHER.
2208	*Ogyges* II. *Deucalion.* his flood in Theſſaly.
2238	Great grandchildren of APHER.
2240	HESCOL *Hercules* might dye about this time.
2268	Great, great grandchildren of APHER.
2276	JOSEPH ſold into Egypt.

This piece of chronology is a treaſure of ſacred antiquity; opening a ſcene, particularly intereſting to the Brittiſh hiſtory. the early marriage of *Keturah* is of importance to the ſacred hiſtory; as well as to our hiſtory. a difference of thirty-four years between our aſſignment, and the common one, is conſiderable in the decline of life.

By this we ſee, ſix generations paſſed, from ABRAHAM to the time, when the Iſhmaelite, and Midianite merchants (who, as *Uſher* ſays, were the deſcendants of ABRAHAM) bought *Joſeph.* ſo long time had they, both to multiply, and to practiſe traffic, by ſea and land. and Brittiſh tyn was one ſpecies of their merchandiſe, particularly mention'd *Numbers* XXXI. 22. and the lead, which *Job*, one of them, mentions: *that*

likewiſe was brought from Brittain. for the firſt buſineſs of navigation was in queſt of metals.

All theſe and the like particulars, I ſhall endeavour, ſufficiently to prove, from united teſtimonys of ſacred, and profane hiſtory.

I have only to add at preſent, this conſideration: that the part of the Amorites, which were the deſcendants of our *Heſcol*, and his brothers *Aner* and *Mamre* were thoſe Gibeonites in *David*'s time; who were not lapſed into the common idolatry; but preſerved likewiſe that punctuality of their antient faith, in the ſacrifice of the vernal equinox: the ſame cuſtom as remained with our Druids (who came from them) of ſacrificing then, with human blood; from notions of the great ſacrifice then to be made, in the perſon of Meſſiah, at that time of the year.

They did it commonly at a revolution of five years, or as an extraordinary propitiatory, on any very public and grievous calamity: and with the blood of priſoners, and ſuch as were otherwiſe condemned to dye. and thoſe victims ſo deſtin'd, accounted themſelves particularly happy, in their reverſionary ſtate; who thus ſuffer'd.

Theſe Gibeonites, like the houſe of the Kenites, the Rechabites, lived under the umbrage, and protection of the Iſraelites. when *Saul*, had contrary to public faith, ill-treated them, God ſent a judgment upon the Iſraelites. and ſeven perſons of his houſe were now doom'd to ſuffer, for an atonement. II. *Sam.* XXI.

The Gibeonites choſe the time of the vernal equinox, for this demand, and *they hanged them in the hill before*

before the Lord, which very plainly indicates a religious offertory, or ſacrifice.

I apprehend, they nailed them when dead, to trees, in poſture of crucifixion. ſuch was the method of our Druids. *hanging* on a tree in the Scripture expreſſion means crucifixion. ſo the Philiſtines nailed the bodys of *Saul* and *Jonathan* in form of crucifixion, on the wall of Bethſhan; where the Philiſtines had *hanged* them, as expreſs'd ver. 22. of this chapter.

In the New Teſtament, the like expreſſion is uſed, on our Saviour's crucifixion, *Luke* XXII. 39. one of the malefactors which were hanged, i. e. crucifyed. *Acts* V. 30. *ſlew and hanged on a tree*, *Acts* X. 39. we gather theſe ſons of *Saul* were not ſimply hanged. for then they would have been taken down at even: as was the uſual cuſtom. but *Rizpah* the concubine of *Saul* watched them day and night, to prevent the ravening birds.

The time of this execution is ſpecify'd ver. 9. to be *in the beginning of the barley harveſt*, the vernal equinox. our Britons in part, came from them, in the earlyeſt ages.

I have oft obſerved, remarkable truths are to be found in profane hiſtory that illuſtrate the ſacred. I will give at preſent an inſtance. *Macrobius* ſays that *Hercules* uſed the hebdomal character or week: he is HESCOL. this is a teſtimony expreſs, that ABRAHAM uſed it. again:

The Mexicans began their year with the ſpring. a glaring teſtimony, that it was the primæval uſage.

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